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Von

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In der kürzlich erschienenen Ausgabe des Pāli-Dhātupāṭha von Andersen und Smith (Kgl. Danske Videnskabernes Selskab, hist.-filol. Meddelelser IV, 6, Kopenhagen 1921) sagen die Herausgeber (preface p. 7): 'For the further control of our work we refer to the index of verbal roots and that of their meanings, **of which the last one is unfortunately missing in all editions of *Sanskrit Dhātupāṭhas*,** though there especially it would have been of eminent interest, practically as well as theoretically.'

Das Urteil der beiden Gelehrten ist zutreffend, da ein solches Verzeichnis nach Bedeutungen neben dem alphabetischen Verzeichnis der Wurzeln selbst zur Arbeit am Dhātupāṭha, sei diese nun grammatisch-historischer oder sprachphilosophischer Art, nicht entbehrt werden kann. Ich hatte aus diesem Grunde ein solches Verzeichnis schon für meine Ausgabe des Dhātupāṭha (Einführung in die ind. einh. Sprachw., Teil III) vorbereitet, aber aus Raummangel zurückgestellt, ebenso wie das Verzeichnis der aktiven, medialen und doppelgeschlechtigen Verben nach Panini und Candra. Die Veröffentlichung dieses letzteren Verzeichnisses dürfte auch für die Sanskrit-Grammatik im allgemeinen von Nutzen sein, da ein ähnliches noch nicht existiert.

Das dritte (in der Reihenfolge erste) Stück: Verzeichnis der in den Nighaṇṭu's und in Yāska's Nirukta mit Bedeutungsangabe aufgeführten Verben, geordnet alphabetisch nach der Wurzelform und verglichen mit dem Ansatz der Grammatiker, ist von Wichtigkeit für die Vorgeschichte des Dhātupāṭha, speziell für die Herausbildung der im Dh. zu den Wurzeln gegebenen Bedeutungen.

B. L.

I.

Die in den Nighaṇṭu's und bei Yāska mit Bedeutungsangabe aufgeführten Verben, geordnet alphabetisch nach der Wurzelform und verglichen mit der Lehre der Grammatiker.

N. = Nighaṇṭu, Y. = Yāska, k. = Gaṇa kaṇḍvādi zu Pāṇ. III, 1, 27.

Nirukta:	Vyākaraṇa:
atati gatikarmā N. II, 14	at sātatyagamane (I, 38)
aniti gatikarmā N. II, 14, aniter jīvanakarmaṇaḥ Y. XI, 47	an prāṇane (II, 61)
ayate gatikarmā N. II, 14	ay gatau (I, 503)
aruṣati gatikarmā N. II, 14	
arcati arcatikarmā N. III, 14	arc pūjāyām (I, 219)
ardati gatikarmā N. II, 14	ard gatau yācane ca (I, 56)
ardayati vadhakarmā N. II, 19	ard hiṁsāyām (X, 285)
avati gatikarmā N. II, 14, avater gatyarthasya[1] Y. I, 17, avatir gatikarmā Y. X, 20	av rakṣaṇagati° (I, 631)
aśnute, aśat, āṣṭa, ānaśe, ānaṭ vyāptikarmā N. II, 18, āśiṣaḥ adhyeṣaṇākarmā N. III, 21	aś vyāptau saṁghāte ca (V, 18)
āryati gatikarmā N. II, 14	
eti gatikarmā N. II, 14	i gatau (II, 36) [64)
indater aiśvaryakarmaṇaḥ Y. X, 8	ind paramaiśvarye (I,
invati gatikarmā N. II, 14, invati vyāptikarmā N. II, 18	inv vyāptau (I, 618)
irajyati aiśvaryakarmā N. II, 21, paricaraṇakarmā N. III, 5	iraj īrṣyāyām k.
iṣati gatikarmā N. II, 14	iṣ gatau (IV, 19)
iṣudhyati yācñākarmā N. III, 19	iṣudha śaradhāraṇe k.

[1] Dieses vereinzelte gatyarthasya für gatikarmaṇaḥ ist offenbar als lapsus calami eines Abschreibers erst später eingedrungen; vgl. Einführung in die ind. einh. Sprachw. Teil II § 34.

īmahe yācñākarmā N. III, 19	ī gatau (IV, 35)
īṅkhate gatikarmā N. II, 14	īṅkh gatau (I, 146 v. l.)
īlir adhyeṣaṇākarmā pūjākarmā vā Y. VII, 15, īṭṭeḥ stutikarmaṇaḥ Y. VIII, 7	īḍ stutau (II, 9)
īrte gatikarmā N. II, 14	īr gatau kampane ca [(II, 8)
īṣati gatikarmā N. II, 14, īṣater gatikarmaṇaḥ Y. IX, 8, gatikarmaṇo vadhakarmaṇo vā Y. IX, 18	īṣ gatihiṁsādarśaneṣu (I, 642)
ukṣater vṛddhikarmaṇaḥ Y. XII, 9	(ukṣ secane (I, 687))
ṛcchati gatikarmā N. II, 14	ṛ gatiprāpaṇayoḥ (I, 983)
iyarti gatikarmā N. II, 14, arter gatikarmaṇaḥ Y. II, 25	ṛ gatau (III, 16)
ṛcchati paricaraṇakarmā N. III, 5	ṛch gatīndriya^0 (VI, 15)
ṛñjatiḥ prasādhanakarmā Y. VI, 21	ṛñj bharjane (I, 190)
ṛṇoti gatikarmā N. II, 14	ṛṇ gatau (VIII, 5)
ṛṇvati gatikarmā N. II, 14	
ṛdhnoti, ṛṇaddhi paricaraṇakarmā N. III, 5	ṛdh vṛddhau (V, 24)
abhy arṣa adhyeṣaṇākarmā N. III, 21	ṛṣ gatau (VI, 7)
ejati gatikarmā N. II, 14	ej kampane (I, 253)
kaṇṭati gatikarmā N. II, 14. Y. IX, 32	kaṭ gatau (I, 342 mit v. l. kaṇṭ)
kaṇatiḥ śabdāṇūbhāve bhāṣyate 'nukaṇatīti Y. VI, 30	kaṇ śabdārthaḥ (I, 476)
kanati, kāniṣat, cākanat kāntikarmā N. II, 6, kanateḥ kāntikarmaṇaḥ Y. IV, 15, cākanat paśyatikarmā N. III, 11	kan dīptikāntigatiṣu (I, 488)
kampate krudhyatikarmā N. II, 12	kamp calane (I, 400)
kālayati gatikarmā N. II, 14. Y. II, 25	kal kṣepe (X, 64)
kasati gatikarmā N. II, 14	kas gatau (I, 913)
kavate gatikarmā N. II, 14, kokūyateḥ śabdakarmaṇaḥ Y. V, 26	ku śabde (I, 999). Vgl. Pan. VII, 4, 63
kuṁśateḥ[1] prakāśayatikarmaṇaḥ Y. II, 25. XII, 8	kuṁś bhāsārthaḥ (X, 225)
kṛṇvati vadhakarmā N. II, 19	kṛṇv hiṁsākaraṇayoḥ [(I, 629)
kṛntati vadhakarmā N. II, 19	kṛt chedane (VI, 141)
kṛpaṇyati arcatikarmā N. III, 14	
kṛpāyati arcatikarmā N. III, 14	

[1] So wohl für das überlieferte kraṁśateḥ zu lesen; der Name Kuśika wird davon abgeleitet.

knopayati snehayati Y. VII, 14	knūy śabde unde ca (I, 514)
kramateḥ saraṇakarmaṇaḥ Y. VI, 12	kram pādavikṣepe (I, 502) [(I, 909)
krośateḥ śabdakarmaṇaḥ Y. II, 25	kruś āhvāne rodane ca
kṣayati aiśvaryakarmā N. II, 21	kṣi kṣaye (I, 255)
kṣiyati gatikarmā N. II, 14, kṣiyater nivāsakarmaṇaḥ Y. X, 14	kṣi nivāsagatyoḥ (VI, 114)
kṣodati gatikarmā N. II, 14	kṣud saṁpeṣaṇe (VII, 6)
kṣumpati gatikarmā N. II, 14	
gadhyatir miśrībhāvakarmā Y. V, 15	
gamati, ganti, agan, ajagan, jaṅganti, ā ganīganti gatikarmā N. II, 14	gam gatau (I, 1031)
gāti gatikarmā N. II, 14	gā gatau (I, 998)
jigāti, jagāyāt gatikarmā N. II, 14	gā stutau (III, 25)
gavate gatikarmā N. II, 14	gu avyakte śabde (I, [997)
gūrdhayati arcatikarmā N. III, 14	
jigartir giratikarmā vā gṛṇātikarmā vā gṛhṇātikarmā vā Y. VI, 8	
girater gṛṇātyarthe Y. IX, 4	gṝ nigaraṇe (VI, 117)
gṛṇāti arcatikarmā N. III, 14, gṛṇāte stutikarmaṇaḥ Y. III, 5. IX, 5	gṝ śabde (IX, 28)
gāyati arcatikarmā N. III, 14, gāyate stutikarmaṇaḥ Y. I, 8. VII, 12	gai śabde (I, 965)
gṛbher gṛṇātyarthe Y. X, 23	grah upādāne (IX, 61)
jigharteḥ siñcatikarmaṇaḥ Y. VII, 24	ghṛ kṣaraṇadīptyoḥ (III, 14)
ā cake kāntikarmā N. II, 6	cak tṛptau (I, 93)
caṣṭe, vi caṣṭe, ā cakṣma paśyatikarmā N. III, 11	cakṣ vyaktāyāṁ vāci (II, 7)
catati gatikarmā N. II, 14, cātayatir nāśane Y. VI, 30	cat yācane (I, 918)
candateḥ kāntikarmaṇaḥ Y. XI, 5	cand āhlādane (I, 68)
cyavate gatikarmā N. II, 14	cyu gatau (I, 1004)
chadayate arcatikarmā N. III, 14	chad apavāraṇe (X. 290)
chandati arcatikarmā N. III, 14, chantsat kāntikarmā N. II, 6	chand saṁvaraṇe (X, 41)
jamati gatikarmā N. II, 14, Y. III, 6	jam adane (I, 499)
jarate arcatikarmā N. III, 14, jarate stutikarmaṇaḥ Y. X, 8	

jalpati arcatikarmā N. III, 14	jalp vyaktāyāṁ vāci (I, 425)
jasati gatikarmā N. II, 14	jas mokṣaṇe (IV, 102)
jinvati gatikarmā N. II, 14, jinvatiḥ prītikarmā Y. VI, 22	jinv prīṇanārthaḥ (I, 625)
javati gatikarmā N. II, 14	ju sautra-dhātu (Pan. III, 2, 177)
juṣate kāntikarmā N. II, 6	juṣ prītisevanayoḥ (VI, 8)
jehate gatikarmā N. II, 14	jeh prayatne (I, 675)
jyotate jvalatikarmā N. I, 16	
jrayati gatikarmā N. II, 14	jri abhibhave (I, 994)
ḍīyate gatikarmā N. II, 14	ḍī vihāyasā gatau (IV, 27)
takati gatikarmā N. II, 14	tak hasane (I, 120)
takṣatiḥ karotikarmā Y. IV, 19, tāḷhi vadhakarmā N. II, 19	takṣ tanūkaraṇe (I, 685)
taruṣyatir hantikarmā Y. V, 2	
tejater utsāhakarmaṇaḥ Y. X, 6	tij niśāne (I, 1020)
tavater vṛddhikarmaṇaḥ Y. IX, 25	tu sautra-dhātu (Pan. VII, 3, 95)
tuñjati dānakarmā N. III, 20, Y. VI, 17	tuñj pālane (I, 264)
turīyati gatikarmā N. II, 14	
ni tośate vadhakarmā N. II, 19	
tṛṇeḷhi vadhakarmā N. II, 19	tṛh hiṁsāyām (VII, 18)
ava tirati, ā tirat vadhakarmā N. II, 19	tṝ plavanataraṇayoḥ (I, 1018)
tvakṣateḥ karotikarmaṇaḥ Y. VIII, 13	tvakṣ tanūkaraṇe (I, 686)
tviṣer dīptikarmaṇaḥ Y. VIII, 13	tviṣ dīptau (I, 1050)
tsarati gatikarmā N. II, 14	tsar chadmagatau (I, 586)
tharvatiś caratikarmā Y. XI, 18	
dakṣateḥ samardhayatikarmaṇaḥ Y, I, 7, utsāhakarmaṇaḥ Y. I, 7	dakṣ vṛddhau (I, 639)
daghyati gatikarmā N. II, 14, daghyateḥ sravatikarmaṇaḥ Y. I, 9	
dadater dhārayatikarmaṇaḥ Y. II, 2	dad dāne (I, 17)
dabhnoti gatikarmā N. II, 14, vadhakarmā N. II, 19	dambh dambhe (V, 23)
dayatir anekakarmā: upadayākarmā, dānakarmā vā vibhāgakarmā vā, dahatikarmā, hiṁsākarmā Y. IV, 17	day dānagatirakṣaṇahiṁsādāneṣu (I, 510)

dasyateḥ kṣayārthāt[1] Y. VII, 23	das upakṣaye (IV, 104)
dāti dānakarmā N. III, 20, daddhi yācñākarmā N. III, 19	dā dāne (III, 9)
dātir lavanārthe (prācyeṣu) Y. II, 2	dā lavane (II, 50)
dāśati dānakarmā N. III, 20, Y. I, 7	dāś dāne (I, 931)
dāsati dānakarmā N. III, 20	dās dāne (I, 942)
dīyati gatikarmā N. II, 14	dī kṣaye (IV, 26)
dīdayati jvalatikarmā N. I, 16	
dodhati krudhyatikarmā N. II, 12	
dundubhyateḥ śabdakarmaṇaḥ Y. IX, 12	
duvasyati paricaraṇakarmā N. III, 5, duvasyatī rādhnotikarmā Y. X, 20	duvas paritāpaparicaraṇayoḥ k.
dyotate jvalatikarmā N. I, 16	dyut dīptau (I, 777)
dramati gatikarmā N. II, 14	dram gatau (I, 494)
drāti gatikarmā N. II, 14, drātıti gatikutsanā Y. II, 3	drā kutsāyāṁ gatau (II, 45)
dravati gatikarmā N. II, 14	dru gatau (I, 992)
drūṇāti vadhakarmā N. II, 19	drū hiṁsāyām (IX, 11)
drūḷati gatikarmā N. II, 14	
dhanvati gatikarmā N. II, 14, dhanvater gatikarmaṇo vadhakarmaṇo vā Y. IX, 16	dhanv gatyarthaḥ (I, 628)
dhiṣer dadhātyarthe Y. VIII, 3	dhiṣ śabde (III, 22)
dhūrvati vadhakarmā N. II, 19. Y. III, 9	dhurv hiṁsārthaḥ (I, 604)
dhamati gatikarmā N. II, 14. Y. VI, 2, vadhakarmā N. II, 19, arcatikarmā N. III, 14	dhmā śabdāgnisaṁyogayoḥ (I, 974)
dhrajati gatikarmā N. II, 14	dhraj gatau (I, 232)
dhrāti, dhrati gatikarmā N. II, 14	
dhrayati gatikarmā N. II, 14	
dhvaṁsati gatikarmā N. II, 14	dhvaṁs gatau (I, 793)
dhvarati vadhakarmā N. II, 19, hiṁsākarmā Y. I, 8	dhvṛ hūrchane (I, 986)
nakṣati gatikarmā N. II, 14, Y. III, 20, nakṣati, nanakṣa vyāptikarmā N. II, 18	nakṣ gatau (I, 692)
nadati arcatikarmā N. III, 14, nadate stutikarmaṇaḥ Y. V, 2	nad śabde (I, 55)
nabhate vadhakarmā N. II, 19	nabh hiṁsāyām (I, 788)

[1] Vgl. die Anm. auf S. 4.

namasyati paricaraṇakarmā N. III, 5	namasya pūjāyām (Pan. III, 1, 19 u. Bh.)
naśat vyāptikarmā N. II, 18	
nasate gatikarmā N. II, 14, nasatir āpnotikarmā vā namatikarmā vā Y. VII, 17	nas kauṭilye (I, 658)
navate gatikarmā N. II, 14, nauti arcatikarmā N. III, 14	nu stutau (II, 26)
paṇāyati, paṇate arcatikarmā N. III, 14, paṇāyateḥ pūjākarmaṇaḥ Y. II, 26	paṇ vyavahāre stutau ca (I, 466)
patati gatikarmā N. II, 14	pat gatau (I, 898)
patyate aiśvaryakarmā N. II, 21	
panāyate arcatikarmā N. III, 14	pan stutau (I, 467)
panasyati arcatikarmā N. III, 14	
pisyati gatikarmā N. II, 14	pis gatau (I, 751)
pīyatir hiṁsākarmā Y. IV, 25	pī pāne (IV, 33)
pavate gatikarmā N. II, 14, pavasva adhyeṣaṇākarmā N. III, 21	pū pavane (I, 1015)
pūjayaîi arcatikarmā N. III, 14	pūj pūjāyām (X, 101)
pīparat yācñākarmā N. III, 19	pṛ prītau (V, 12)
pṛṇakti, pṛṇakṣi dānakarmā N. III, 20, papṛkṣāḥ, pipṛkṣāḥ arcatikarmā N. III, 14	pṛc saṁparke (VII, 25)
pṛṇāti dānakarmā N. III, 20, pūrdhi yācñākarmā N. III, 19	pṝ pālanapūraṇayoḥ (IX, 19)
pelater gatikarmaṇaḥ Y. VII, 13, pelayati gatikarmā N. II, 14	pel gatau (I, 574)
pṛcchati arcatikarmā N. III, 14	prach jñīpsāyām (VI, 120)
pravate gatikarmā N. II, 14	pru gatau (I, 1006)
plavate gatikarmā N. II, 14	plu gatau (I, 1007)
psāti gatikarmā N. II, 14	psā bhakṣaṇe (II, 46)
phaṇati gatikarmā N. II, 14	phaṇ gatau (I, 873)
ni barhayati vadhakarmā N. II, 19	barh hiṁsāyām (X, 123)
bisyati gatikarmā N. II, 14, bisyater bhedanakarmaṇo vṛddhikarmaṇo vā Y. II, 24	bis preraṇe (IV, 108)
bravīteḥ śabdakarmaṇaḥ Y. II, 22. V, 19	brū vyaktāyāṁ vāci (II, 35)
bhaṇati arcatikarmā N. III, 14	bhaṇ śabdārthaḥ (I, 474)
bhanati arcatikarmā N. III, 14	
bhandate jvalatikarmā N. I, 16, arcatikarmā N. III, 14, bhandate stutikarmaṇaḥ Y. V, 2	bhand kalyāṇe sukhe ca (I, 12)
bharvati attikarmā N. II, 8, Y. IX, 23	bharv hiṁsāyām (I, 611)

babhasti attikarmā N. II, 8, Y. V, 12, bapsati, bhasathaḥ, babdhām attikarmā N. II, 8	bhas bhartsanadīptyoḥ (III, 18)
bhāmate krudhyatikarmā N. II, 12	bhām krodhe (I, 468)
bhojate krudhyatikarmā N. II, 12	bhuj kauṭilye (VI, 124)
bhuraṇyati gatikarmā N. II, 14	bhuraṇa dhāraṇapoṣaṇayoḥ k.
bharater haratikarmaṇaḥ Y. IV, 26	bhṛ bharaṇe (I, 946)
bhṛṇīyate krudhyatikarmā N. II, 12	
bhyasata iti bhayavepanayoḥ Y. III, 21	bhyas bhaye (I, 659)
bhramati gatikarmā N. II, 14	bhram calane (I, 903)
bhrājate jvalatikarmā N. I, 16	bhrāj dīptau (I, 194)
bhrāśate, bhrāśyati jvalatikarmā N. I, 16	bhrāś dīptau (I, 876)
bhrīṇāti krudhyatikarmā N. II, 12	bhrī bhaye (IX, 34)
bhreṣati krudhyatikarmā N. II, 12	bhreṣ gatau (I, 933)
bhlāśyate jvalatikarmā N. I, 16	bhlāś dīptau (I, 877)
maṁhate dānakarmā N. III, 20, maṁhater dānakarmaṇaḥ Y. I, 7	maṁh vṛddhau (I, 665)
madati arcatikarmā N. III, 14, mademahi yācñākarmā N. III, 19, madater modatikarmaṇaḥ Y. IX, 5	mad harṣaglepanayoḥ (I, 853)
manmahe yācñākarmā N. III, 19	man avabodhane (VIII, 9)
manyate kāntikarmā N. II, 6, arcatikarmā N. III, 14, manyater dīptikarmaṇaḥ krodhakarmaṇo vadhakarmaṇo vā Y. X, 29	man jñāne (IV, 67)
manasyatir manasvībhāve Y. III, 7	manas upatāpe k.
mandate jvalatikarmā N. I, 16, arcatikarmā N. III, 14, mandate stutikarmaṇaḥ Y. IV, 24, tṛptikarmaṇaḥ Y. II, 5. IX, 5	mand stutimodamadasvapnagatiṣu (I, 13)
mandrayate arcatikarmā N. III, 14	
mahayati arcatikarmā N. III, 14	maha pūjāyām (X, 321)
māyate yācñākarmā N. III, 19	mā māne (IV, 34)
mimīhi yācñākarmā N. III, 19	mā māne śabde ca (III, 6)
minoti vadhakarmā N. II, 19, śrayatikarmā Y. VII, 29	mi prakṣepaṇe (V, 4)
methatir ākrośakarmā Y. IV, 2	
misyati gatikarmā N. II, 14	
mimiḍhḍhi yācñākarmā N. III, 19	mih secane (I, 1041)

mināti gatikarmā N. II, 14, vadhakarmā N. II, 19	mī hiṁsāyām (IX, 4)
mīmayatiḥ śabdakarmā Y. II, 6	mīm gatau (I, 496)
mārṣṭi gatikarmā N. II, 14. Y. I, 20	mṛj śuddhau (II, 57)
mṛlatir dānakarmā Y. X, 15, mṛlayatir upadayākarmā pūjākarmā vā Y. X, 16	mṛḍ sukhane (VI, 38)
mardati gatikarmā N. II, 14	mṛd kṣode (IX, 43)
manāmahe yācñākarmā N. III, 19	mnā abhyāse (I, 976)
myakṣati gatikarmā N. II, 14	
iyakṣati gatikarmā N. II, 14	yaj devapūjāsaṁgatikaraṇa° (I, 1051)
yātayati vadhakarmā N. II, 19	yat nikāropaskārayoḥ (X, 196)
yatate gatikarmā N. II, 14	yat prayatne (I, 30)
yandhi yācñākarmā N. III, 19	yam uparame (I, 1033)
yāti gatikarmā N. II, 14, yāmi yācñākarmā N. III, 19	yā prāpaṇe (II, 40)
yauti arcatikarmā N. III, 14	yu miśraṇe (II, 23)
yudhyati gatikarmā N. II, 14	yudh saṁprahāre (IV, 64)
yoṣiṣṭi gatikarmā N. II, 14	
raṁhati gatikarmā N. II, 14, Y. IX, 11	raṁh gatau (I, 768)
rajati gatikarmā N. II, 14, rañjayati arcatikarmā N. III, 14	rañj rāge (I, 1048)
ratharyati gatikarmā N. II, 14	
radatiḥ khanatikarmā Y. II, 26	rad vilekhane (I, 54)
radhyatir vaśagamane Y. VI, 32. X, 40	radh hiṁsāsaṁrāddhyoḥ (IV, 84)
ramṇāti vadhakarmā N. II, 19, saṁyamanakarmā visarjanakarmā vā Y. X, 9	ram krīḍāyam (I, 906)
rasati arcatikarmā N. III, 14, rasateḥ śabdakarmaṇaḥ Y. XI, 25	ras śabde (I, 745)
rāti dānakarmā N. III, 20. Y. II, 18. IV, 17. XI, 30	rā dāne (II, 48)
rājati aiśvaryakarmā N. II, 21	rāj dīptau (I, 874)
rāsati dānakarmā N. III, 20	rās śabde (I, 657)
rihati arcatikarmā N. III, 14, ririḍhḍhi yācñākarmā N. III, 19	
riṇāti gatikarmā N. II, 14, rirīhi yācñākarmā N. III, 19	rī gatireṣaṇayoḥ (IX, 30)
rīyate gatikarmā N. II, 14	rī śravaṇe (IV, 30)

rauti arcatikarmā N. III, 14	ru śabde (II, 24)
rocate jvalatikarmā N. I, 16. Y. II, 20. VI, 13. XI, 39	ruc dīptāv abhiprītau ca (I, 781)
rejati gatikarmā N. II, 14, rejata iti bhayavepanayoḥ Y. III, 21	
reḷate krudhyatikarmā N. II, 12	
rebhati arcatikarmā N. III, 14	rebh śabde (I, 410)
lagyater āśleṣakarmaṇaḥ Y. IV, 10	lag saṅge (I, 823)
lajati gatikarmā N. II, 14	laj bhartsane (I, 257)
lajjater aślāghākarmaṇaḥ Y. IV, 10	lajj vrīḍe (VI, 10)
latater lambakarmaṇaḥ Y. V, 26	
laṣateḥ prepsākarmaṇaḥ Y. IV, 10	laṣ kāntau (I, 937)
loṭate gatikarmā N. II, 14	luṭ viloḍane (I, 336)
loṭhate gatikarmā N. II, 14	luṭh upaghāte (I, 360)
vājayati arcatikarmā N. III, 14	vaj gatau (I, 271)
vañcati gatikarmā N. II, 14	vañc gatyarthaḥ (I, 204)
vanoti kāntikarmā N. II, 6	van yācane (VIII, 8)
vanuṣyati krudhyatikarmā N. II, 12, hantikarmā Y. V, 2	
ni vapantu vadhakarmā N. II, 19	vap bījasaṁtāne (I, 1052)
valgūyati arcatikarmā N. III, 14	valgu pūjāmādhuryayoḥ k.
vaṣṭi, vaśmi, uśmasi kāntikarmā N. II, 6, vaṣṭeḥ kāntikarmaṇaḥ Y. VI, 10. XII, 5	vaś kāntau (II, 70)
vasater nivāsakarmaṇaḥ Y. X, 16	vas nivāse (I, 1054)
vahate gatikarmā N. II, 14	vah prāpaṇe (I, 1053)
vāti gatikarmā N. II, 14	vā gatigandhanayoḥ (II, 41)
vāñchati kāntikarmā N. II, 6	vāñch icchāyām (I, 223)
vidhatir dānakarmā Y. X, 23, vidhema paricaraṇakarmā N. III, 5	vidh vidhāne (VI, 36)
vivāsati paricaraṇakarmā N. III, 5, paricaryāyām Y. XI, 23	
veśati kāntikarmā N. II, 6	
veṣṭi kāntikarmā N. II, 6, veṣiṣṭi, viṣiṣṭi gatikarmā N. II, 14	
veveṣṭi attikarmā N. II, 8	viṣ vyāptau (III, 13)
vesati kāntikarmā N. II, 6	
veti gatikarmā N. II, 14, Y. I, 7. II, 6.	vī gatiprajanakānty-

X, 1, veti, ava veti kāntikarmā N. II, 6, veti, ā vayati attikarmā N. II, 8, vyanta iti eṣo 'nekakarmā: paśyatikarmā, khādatikarmā Y. IV, 19	asanakhādaneṣu (II, 39)
vīlayatiḥ saṁstambhakarmā Y. V, 16	
vṛṇakti vadhakarmā N. II, 19	vṛj varjane (VII, 24)
vartate gatikarmā N. II, 14	vṛt vartane (I, 795)
venati kāntikarmā N. II, 6, Y. X, 38, gatikarmā N. II, 14, arcatikarmā N. III, 14	veṇ gatijñānacintāniśāmanavāditragrahaṇeṣu (nānto 'py ayam) (I, 926)
vrandater mṛdūbhāvakarmaṇaḥ Y. V, 15	
vṛścati vadhakarmā N. II, 19, dānakarmā N. III, 20	vraśc chedane (VI, 11)
vrīlayatiḥ saṁstambhakarmā Y. V, 16	vrīḍ codane (IV, 18)
śaṁsati arcatikarmā N. III, 14	śaṁs stutau (I, 764)
śagdhi yācñākarmā N. III, 19	śak śaktau (V, 15)
śapate spṛśatikarmaṇaḥ Y. III, 21	śap ākrośe (I, 1049)
śamnāti vadhakarmā N. II, 19	śam upaśame (IV, 92)
śavati gatikarmā N. II, 14, śavatir gatikarmā (Kambojeṣv eva) Y. II, 2, śavater gatikarmaṇaḥ Y. III, 18. IV, 13	śav gatau (I, 761)
śikṣati dānakarmā N. III, 20	śikṣ vidyopādāne (I, 636)
śocati jvalatikarmā N. I, 16. Y. VI, 1. VIII, 11	śuc śoke (I, 198)
śṛṇāti vadhakarmā N. II, 19	śṝ hiṁsāyām (IX, 18)
śiśītir dānakarmā Y. V, 23. X, 39	
ścotati gatikarmā N. II, 14	ścut kṣaraṇe (I, 41 v.l., s. Mādh.)
śnathati vadhakarmā N. II, 19	śnath hiṁsāyām (Candra I, 536)
śroṇater gaticalākarmaṇaḥ Y. IV, 3	śroṇ saṁghāte (I, 484)
śvasiti vadhakarmā N. II, 19	śvas prāṇane (II, 60)
śvātrati gatikarmā N. II, 14	(śvart gatyām (X, 80))
ṣvaḥkati gatikarmā N. II, 14	ṣvaṣk gatyarthaḥ (I, 100)
sakṣati gatikarmā N. II, 14	
sacati, saścati gatikarmā N. II, 14, siṣaktu, sacata iti sevamānasya Y. III, 21	sac secane (sevane ca) (I, 176)
sapati paricaraṇakarmā N. III, 5, arcatikarmā N. III, 14, sapate spṛśatikarmaṇaḥ Y. V, 16	sap samavāye (I, 427)
saparyati paricaraṇakarmā N. III, 5	sapara pūjāyām k.
sasti svapitikarmā N. III, 22. Y. III, 19	sas svapne (II, 69)

sākṣatir āpnotikarmā Y. XI, 21	
sedhati gatikarmā N. II, 14	sidh gatyām (I, 48)
sisarti, sarsṛte gatikarmā N. II, 14	sṛ gatau (III, 17)
sarpati gatikarmā (N. II, 14)	sṛp gatau (I, 1032)
syatir upasṛṣṭo (ava-) vimocane Y. I, 17	so antakarmaṇi (IV, 39)
stauti arcatikarmā N. III, 14	stu stutau (II, 34)
stobhati arcatikarmā N. III, 14	stubh stambhe (I, 421)
stṛṇāti vadhakarmā N. II, 19	stṝ ācchādane (IX, 14)
styāyater apatrapaṇakarmaṇaḥ Y. III, 21	styai śabdasaṁghātayoḥ (I, 959)
snāteḥ śuddhyarthasya Y. XII, 26	snā śauce (II, 43)
snihyateḥ kāntikarmaṇaḥ Y. VII, 12	snih prītau (IV, 91)
snehayati vadhakarmā N. II, 19	snih snehane (X, 36)
sphurati vadhakarmā N. II, 19	sphur saṁcalane (VI, 95) [96)
sphulati vadhakarmā N. II, 19	sphul saṁcalane (VI,
syandate gatikarmā N. II, 14	syand prasravaṇe (I, 798)
syamati gatikarmā N. II, 14	syam śabde (I, 878)
sraṁsate gatikarmā N. II, 14	sraṁs avasraṁsane (I, 790)
sravati gatikarmā N. II, 14, pari srava adhyeṣaṇākarmā N. III, 21	sru gatau (I, 987)
svapiti svapitikarmā N. III, 22. Y. III, 19	svap śaye (II, 59)
svarati gatikarmā N. II, 14, arcatikarmā N. III, 14	svṛ śabdopatāpayoḥ (I, 979)
hanti, hanati, hantāt gatikarmā N. II, 14	han hiṁsāgatyoḥ (II, 2)
hayantāt gatikarmā N. II, 14	hay gatau (I, 545)
haryati gatikarmā N. II, 14, kāntikarmā N. II, 6, haryateḥ prepsākarmaṇaḥ Y. II, 10. VII, 17	hary gatikāntyoḥ (I, 547)
juhotir dānakarmā Y. X, 22	hu dānādanayoḥ (III, 1)
hṛṇīyate krudhyatikarmā N. II, 12	hṛṇīṅ roṣe vaimanasye ca k.
heḷate krudhyatikarma N. II, 12	heḍ anādare (I, 304)
hrādateḥ śabdakarmaṇaḥ Y. I, 9	hrād avyakte śabde (I,
hlādateḥ śītībhāvakarmaṇaḥ Y. I, 9	hlād sukhe (I, 27) [26)
hvarati attikarmā N. II, 8	hvṛ kauṭilye (I, 978)
hvayate arcatikarmā N. III, 14	hve spardhāyām (I, 1057).

II.

Die Wurzeln des Dhātupāṭha, geordnet nach den Bedeutungen.

Wurzeln, die in der angeführten Bedeutung entweder nur bei Panini oder nur bei Candra erscheinen, sind durch beigesetztes P bzw. C kenntlich gemacht; die übrigen finden sich also in beiden Dhātupāṭha's in der betr. Bedeutung.

akṣaravinyāse: likh P
agnisaṁyoge: dhmā P
agragamane: pur
aṅkane: lakṣ P
atikrama-hiṁsayoḥ: aṭṭ P
atikrame: aṭṭ
atisarjane: diś
atisparśane: śulk P
adane: gal gras glas ghas cam carv cham jam jham tṛṇ bhakṣ P bhlakṣ P snus P hu P
adarśane: tumb P naś lumb P snus P
adhaḥpatane: bhṛś bhraṁś
adhārṣṭye: klīb P
adhyayane: i carc smṛ C
anavasthāne; bhram
anādare: aṭṭ tṛd P dhī C pust P bust P mūrkṣ C rauḍ śiṭ siṭ suṭṭ P sphiṭ C smiṭ P hiṇḍ P heḍ P hoḍ
anuśiṣṭau: śās
anṛtabhāṣaṇe: kundr
antakarmaṇi: so P
anvicchāyām: geṣ P gleṣ C
anveṣaṇe: mārg mṛga
apanayane: oṇ luñc hnu
apavāraṇe: chad jal P
apaharaṇe: vas P
aprītau: dviṣ
abhikāṅkṣāyām: gṛdh
abhigamane: dyu
abhiprītau: ruc P
abhibhave: ji jri
abhiyoge: aḍḍ
abhivardhane: puṁs P
abhivādana-stutyoḥ: vand P
abhivādane: vand
abhiṣave: śucy su
abhyavahāre: bhuj P
abhyāse: mnā
arjane: arj ṛj P sarj
ardane: uh P gandh P tumb P tuh duh bast P lumb P
alaṁkāre: taṁs P bhūṣ mṛj P
alamarthe: okh P drākh P dhrākh P rākh P lākh P
alīke: hṛṣ
alpībhāve: kuñc P kruñc P cuṭṭ P cuṇṭ C cuṇḍ P puṭṭ liś
avakalkane: kṛp P bhū P
avakṣepaṇe: kuts P
avakhaṇḍane: dān C do
avagamane: budh
avagame: av P
avagāhane: pīḍ P
avadāraṇe: khan
avadhvaṁsane: dhṛ
avabodhane: jñā man P
avayave: piś bind saṭ
avasādane: śaṭ P sad P
avasāde: sad C
avasāne: so C
avasthāne: dhṛ

avasyandane: naṭ P
avasraṁsane: dhvaṁs P bhraṁś C bhraṁs P ramb C lamb sraṁs
avāptau: av P
aviśabdane: ghuṣ P
avyaktāyāṁ vāci: kleś P mlech P
avyakte vacane: mlech C
avyakte śabde: kall kūj kṣīj kṣvid gu guñj mlech P reṣ śiñj P hikk P heṣ P hrād P hlād P
aśruvimocane: rud
asaṁskāra-gatyoḥ: śaṭh P śvaṭh P
asaṁskāre: śaṭh P śvaṭh P
asane: mokṣ P vī P vevī P
asarvopayoge: śiṣ P
asahane: khid C
ākāśagamane: ḍī C
ākrośe: biṭ śap
ākṣepa-pramardanayoḥ: muṭ P
ākṣepe: muṭ P svara P
ākhyāne: vid P
āghāte: taḍ
āghrāṇe: śiṅgh
ācchādane: ūrṇu nivāsa varh P valh P vas stṛ P stṝ P
ādara-anādarayoḥ: pust P bust P
ādare: dṛ pust P bust P sūrkṣ P
ādāna-saṁvaraṇayoḥ: cīv P jhaṣ P
ādāne: as P kuk cīv jhaṣ tuñj P day P piñj P rā C lā vṛk snus P
ādhāre: dhī P
ādhārṣṭye: klīb C
ādhyāne: smṛ P
āpyāyane: pūr
āpradāne: kūṭ P
āpravaṇe: sku skund
āplāvye: bāḍ
ābhaṇḍane: bhal P
ābhīkṣṇye: iṣ
āmantraṇe: kuṇa P guṇa P grāma P saṁketa P
āmardane: bhañj
āmarśane: mṛś P
āmarśe: mṛś C
āmarṣaṇe: cīk P śīk P
āyāme: āñch drāgh P
āyāse: drāgh C
ārambhe: rabh C
ārjave: ubj
ārdrabhāve: klid C tim C stim C stīm C
ārdrībhāve: klid P tim P stim P stīm P
ālasye: luṇṭh śuṭh P
āliṅgane: av P śliṣ
ālocane: lakṣ P śam P
āvaraṇe: kaṭ P kūl P tuttha P rudh vṛ P
āviṣkāre: -śabd P
āśāyām: bhrūṇ P
āśiṣi: nāth P nādh P
āśugamane: śal C śval P śvall
āsecane: cyut
āskandane: tik P tig P stigh P
āsvādana-snehanayoḥ: rasa P
āsvādane: rak P rasa P lag P lih svad svard svād
āhlādane: cand
āhvāne: kand krand kruś kland
icchāyām: av P iṣ vāñch ā-śaṁs ā-śas
ijyāyām: dīkṣ P
indriyapralaye: ṛch P
īpsāyām: lal vara spṛha
īrṣyarthāḥ: īrkṣy īrṣy sūrkṣm C sūrkṣy P
īṣaddhasane: smi P

uccāraṇe: paṭh C
ucchrāye: taṭ mañc P
uñche: iṣ uñch udhras śil sil
utkleśe: dṛp C dṛph P dṛmp C dṛmph P mich
utkṣepaṇe: olaṇḍ P
utkṣepe: olaṇḍ C dul
uttrāsane: khiṭ C
utsarge: ujjh puḍ P bus
utsāhe: drek P dhrek P
udgiraṇe: vam snuh
udyamane: gur P gurv P gūr P vṛh P
udyame: aḍ gur C gurv C vṛh C
udvege: tras P vij C
undane: mṛdh P śṛdh P
unde: knūy P mṛdh C śṛdh C
unmādane: meṭ C mleṭ C
unmāde: mreḍ P mleṭ P roḍ P loḍ P lauḍ C
unmāne: tul
upakaraṇe: kuṇ P tan P
upakṣaye tas P das P
upakṣepe: tas C das C
upaghāte: uṭh P ruṭh luṭh
upacaye: dih
upatāpe: kliś du nāth P nādh P svṛ P
upadehe: lip
upadhāraṇe: śīla
upanayane: dīkṣ P
upayācñāyām: artha P
uparame: yam
upalepane: goma P
upaveśane: ās
upaśame: dam śam
upasaṁhāre s. dṛṣṭyupasaṁhāre
upasevāyām: laḍ vāsa
upaskāre: yat P
upādāne: grah
upārjane: ṛj P
ūrjane: chad
ekacaryāyām: vaṇṭh
aiśvarya-dīptyoḥ: sur P
aiśvarye: īś tap nāth P nādh P su P sur
katthana-yuddha-nindā-hiṁsā-dāneṣu: riph P
katthane: ṛph C cībh riph P śalbh śībh ślāgh
kampane: īr P ej kep gep glep cal tep P tvaṅg P dhu P dhū vep
karaṇe: kṛ kṛṇv P ghuṣ C
karṇabhedane: chidra P
karmaṇi śubhe: puṇ P
karmasamāptau: tīra P pāra P
kalahakarmaṇi: tuṭ P
kalahe: tuṭ C
kalkane: mac muñc
kalyāṇe: bhaṇḍ bhand
kāṅkṣāyām: kāṅkṣ khaṭ P tam drāṅkṣ dhrāṅkṣ dhvāṅkṣ māṅkṣ vāṅkṣ
kāṅkṣye: khaṭ C
kāntikaraṇe: ghiṁṣ C[1] ghuṁṣ P dhūs P
kāntau: añj P av P kan P kam div P prī P laṣ vaś vī P ve-vī P hary P
kāme: anu-rudh
kārkaśye: kaḍḍ
kālopadeśe: vela P
kiṁciccalane: spand
kuṭilāyāṁ gatau: ak ag
kuṭumbadhāraṇe: tantr P

[1] ghiṣi (I, 472 a) nach Mādhavīya-Dhātuvṛtti I. S. 216 (ghiṣītīdupadhaṁ peṭhatuś Candra-Kāśyapau), Präsens ghiṁṣate.

kuṭṭane: picc C pich P
kutsane: īj P garh C galh C
kutsāyāṁ gatau[1]: drā P
kutsāyām: garh P galh P nid P nind ned P
kutsā-saṁnikarṣayoḥ: nid P ned P
kutsite śabde: kard pard
kṛcchrajīvane: kaṭh kṣañj taṅk
kṛpāyāṁ gatau: krap P
kṛpāyām: krap C
kaitave: maṅgh śaṭh
kope: krudh caṇḍ
kauṭilya-alpībhāvayoḥ: kuñc P kruñc P
kauṭilye: kuc kuñc kuṭ kruñc P grath C granth P tuṇ druṇ P nas bhuj vaṅk hurch hvṛ
kriyāyām: av P
krīḍane: las P
krīḍāyām: urd P kil C kumāra P kurd C khurd C gurd C div ram las C
krīḍā-vijigīṣā-vyavahāra-dyuti-stuti-moda-mada-svapna-kānti-gatiṣu: div P
krodhe: kup bhām bhāma P
kledane: und
kleśane: dhikṣ P dhukṣ P
kṣaye: kṣi kṣai jai dī sai
kṣaraṇa-dīptyoḥ: ghṛ P
kṣaraṇārthāḥ: tip tep stip P step
kṣaraṇe: ghṛ ścyut sic sūd
kṣāntau: kṣamp C mṛṣ C śak C
kṣāntyām: kṣamp P
kṣepaṇe: aj P as il P
kṣepe: īr P kal P kṣoṭa P ḍip vil P
kṣode: mṛḍ P mṛd
khaṇḍane: kaṇḍ C khuṇḍ P dān P muṇḍ muṣ C mus P
khadane: khai
khādane: vī P vevī P
khede: śram
gati-kāntyoḥ: hary P
gati-kutsanayoḥ: īj P
gati-kṣepaṇayoḥ: aj P
gati-gandhanayoḥ: vā P
gaticāturye: dhor
gati-jñāna-cintā-niśāmana-vāditragrahaṇeṣu: veṇ P
gatitvaraṇa-hiṃsanayoḥ: tūr P
gatitvaraṇe: tūr P
gati-dānayoḥ: kṣañj P
gati-dīpty-ādāneṣu: as P
gatinivṛttau: sthā
gati-pūjanayoḥ: añc P
gati-prajana-kānty-asana-khādaneṣu: vī P vevī P
gatipratighāte: kuṇṭh P khor khol P śuṭh P
gati-prāpaṇayoḥ: ṛ P
gati-preraṇa-śleṣaṇeṣu: paiṇ P
gati-reṣaṇayoḥ: rī P ru P
gati-vṛddhyoḥ[2]: śvi
gativaikalye: khañj
gati-śāsanayoḥ: kaṁs P dakṣ P
gati-śuddhyoḥ: dhāv
gati-śoṣaṇayoḥ: skand P sriv P
gati-sthāna-arjana-upārjaneṣu: ṛj P
gati-sthairyayoḥ: dhru P
gati-hiṁsā-darśaneṣu: īṣ P
gati-indriyapralaya-mūrtibhāveṣu: ṛch P

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[1] = gatau, kutsāyāṁ gamyamānāyām 'gehen in tadelndem Sinne, weg-, davonlaufen'; Hemacandra: kutsitagatau, Yāska: gatikutsanā.

[2] So auch bei C für das überlieferte gativṛddhau zu verbessern, das eine Vermengung von gativṛddhyoḥ mit vṛddhau ist.

gatau (s. auch kuṭilāyām, kutsāyām, kṛpāyām, mandāyām, vihāyasā g.): aṁh aj añc añj P aṭ aṇṭh am ay ard arb av P as i iṭ il C iṣ ī īj īr īṣ ṛ ṛch ṛj ṛṇ ṛṣ ṝ eṣ kaṁs kaṭ kaṇ kan P karb P kala P kas kiṭ keb C kruñc C kṣañj kṣi P kharb gam garb gā gūr P gluñc caṇ P cay carb cyu chamb C chyu C juḍ P jun C jeṣ jyu jhyu C ḍī C tay til P tṛkṣ dakṣ day P div P du dram dru druṇ P dhāv P dhūr P dhṛj P dhṛñj dhraj P dhrañj dhru P dhvaṁs dhvaj P dhvañj nakṣ nay neṣ paṭ paṇḍ pat pata P path pad pada P panth pay P parp P parb pal paṣa P pi pis peṇ C peb C pel pes paiṇ P pru preṣ P plih P plī P plīh C plu phaṇ phel barph C barb P bhreṣ P bhleṣ P mand P may marb P mī P mīm mep P meb C raṁh raṇ raph ramph ray ri rī ru ruṇṭh rep P reb C larb P liś luṇṭh lep P vaj vay vaś C vā vich vī veṇ vevī vyay vraj vlī C śañc C śaṭ P śaṭh P śaṇ P śarb śal śav P śill C śu C śuk C śun śel P śoṇ P śyai śraṇ P śriv C śvac P śvañc śvaṭh śvi sajj sad P sarb sal P siv C sṛ sṛp skand stṛkṣ sriv P sru han P hamm P hamy C hay hary hā hi hiṇḍ huḍ P hul hūḍ hoḍ P hauḍ C hreṣ C
gaty-anādarayoḥ: hiṇḍ P
gatyarthāḥ: aṅg añc C abhr ikh P iṅkh iṅg īkh P iṁkh C ukh uṅkh P kaṅk kṛṇv P cañc car ṭik ṭīk ḍhauk taṅg tañc traṅk traṅg C trauk tvaṅg tvañc dhanv nakh naṅkh P makh maṅkh P maṅg mañc C mabhr mask mruc mruñc mluc mluñc rakh raṅkh raṅg raṅgh raṇv riṅg riṇv lakh laṅkh laṅg laṅgh liṅg vakh vaṅk P vaṅkh P vaṅg vañc vabhr valg vask vlaṅg C śrak C śraṅk P śraṅg ślak C ślaṅk P ślaṅg śvaṅk ṣvaṣk P ṣvask C sek sraṅk P srek
gatyākṣepe: aṅgh maṅgh vaṅgh
gatyām: camp P śvabhr P śvart P sidh
gandhane: vā P
gandhe: nal
gandhopādāne: ghrā
garve: śauṭ
gahane: nil
gātraprakṣaraṇe: svid P
gātraprasravaṇe: svid P
gātravikṣepe: nṛt P
gātravicūrṇane: vraṇa P
gātravināme: jambh jṛmbh mlai C
gārddhye: lubh
guṇavacane: varṇa P
gudakrīḍāyām: kurd P khurd P gurd P
guptabhāṣaṇe: mantr P
guptibhāṣaṇe: mantr C
gopane: gup
granthane: cṛt P
granthe: gādh P guph gumph dṛbh paṭa P vaṭa P
grahaṇa-saṁśleṣaṇayoḥ: spaś P

grahaṇe: gṛh gṛha P gras P
ghiṇṇ ghuṇṇ ghṛṇṇ spaś P
glānau: klam
glepane: mad
ghanatve: kṛḍ P
ghasane: kṛḍ C
ghātane: jal P dagh P
ghoravāśite: drāṅkṣ dhrāṅkṣ [dhvāṅkṣ
cakyarthe: suh P
cayane: ci P
caye: ci C
calana-saṁvaraṇayoḥ: śal P
calane: kamp kel kṣvel P khal C
khel ghaṭṭ cel jval C bhram
vij P vel vell P śal śel C sel C
skhal C spṛ P sphur C sphul C
smṛ P hmal hval
citrakaraṇe: citra P
citrīkaraṇe: liṅg P
cintāyām: dhyai veṇ P smṛ
cumbane: niṁs nikṣ
cetana-ākhyāna-nivāseṣu: vid P
cetane: vid P
ceṣṭāyām: īh ghaṭ ceṣṭ trand
codane: vrīḍ
caurye: stena
chadmagatau: tsar
chādane: kumb stṛ C stṝ C
chedana-pūraṇayoḥ: vardh P
chedana-bhartsanayoḥ: kuṭṭ P
chedane: kuṭṭ kṛt khur cuṭ
cuṇṭ P chuṭ P chur cho truṭ
lup lū vardh P vraśc
chede: vas P
janane: jan
jaye: ji
jarāyām: jūr C jṛ C jhṝ C
jāḍye: mand C
jighāṁsāyām: druh P
jihvonmathane: laḍ P
jihvonmanthane: laḍ C
jīvane: dhikṣ P dhukṣ P
jugupsāyām: yu P
jñāne: ki kit C man vid veṇ P
jñīpsāyām: prach P
tatkriyāyām: duḥkha P sukha P
tanūkaraṇe: kṛś takṣ tvakṣ śo
tantusaṁtāne: ūy ve siv
tapasi: śram P
taraṇe: tṝ P
tarjane: carc P jarj P jharjh P
tarpaṇe: prī
tāḍane: taṇḍ jas P vyadh
titikṣāyām: mṛṣ P
tuṣṭau: tūṣ hṛṣ
tṛptiyoge: mad P
tṛptau: av P cak tṛp tṛmp C
tṛmph P dhrai P
tejane: kṣṇu śān
todane: tuḍ tuṇḍ
toṣaṇe: jñā
tyāge: rah raha P hā
trāse: kiṭ P khiṭ P
tvacane: takṣ P tvakṣ C
tvaraṇe: tur
tvarāyām: tūr C
daṁśane: daṁś P daṁs P
daṇḍanipātane: daṇḍa P
dandaśūke: khard P
dambhane: dambh P
dambhe: dambh P
darpe: karv kharv garv
darśana-daṁśanayoḥ: daṁs P
darśana-aṅkanayoḥ: lakṣ P
darśane: īkṣ īṣ P citra P daṁs P
baṣka P lakṣ lok loc viṣka P
śam sabhāja P
daśane: khard C daṁś
dāna-gati-rakṣaṇa-hiṁsā-ādāne-
ṣu: dav P

dāna-adanayoḥ: hu P
dāne: av P kṣañj P caṇ P dad day P dā dāś dās bhal P bhall P yaj P rā P riph P śaṇ P śraṇ san hu P
dāhe: uṣ kuṇḍ kūṭ C cūr tap P pruṣ pluṣ vyap C vyuṣ P śriṣ śliṣ
dīpti-kānti-gatiṣu: kan P
dīpti-devanayoḥ: chṛd P dīdhī P
dīpti-bandhanayoḥ: kañc P kāñc P
dīptau: av P as P indh ej kañc kan kāñc P kāś knas P ghṛ P ghṛṇ cakās cand P chṛd jval tviṣ dīdhī dīp dyut dhrai C bhas P bhā bhās bhrāj bhraś bhrej bhlāś rāj ruc rej C varc śubh sur P haṭ
duḥkhe: vyath C
durgatau: daridrā
durgandhe: pūy P
dṛṣṭyupaghāte: andha P
dṛṣṭyupasaṁhāre[1]: andha P
devane: chṛd P tev dīdhī P dev
devapūjāyām: yaj
devapūjā-saṁgatikaraṇa-dāneṣu: yaj P
devaśabde: gada stana
dainye: khid glep
dairghye: -tan P
daurbalye: kṛpa P śratha P sāra P
dyutau: div P
dravīkaraṇe: lī
dravyavinimaye: krī
drohe: druh C
dvaidhīkaraṇe: chid cheda P
dhānyāvarodhe: bal P
dhānye: jal C dhan
dhāraṇa-poṣaṇayoḥ: dhā P bhṛ P
dhāraṇe: kuṭumb C[2] tantr C tras P dadh dhā dhi dhṛ puṣ P bhṛ mañc mal mall
dhāraṇa-ucchrāya-pūjaneṣu: mañc P
dhārṣṭye: galbh
naye: nṛ
nāṭye: naṭ C nṛt C
nāśane: jambh P dhakk nakk paṁs paṇḍ P
nikāre: yat P
nikāra-upaskārayoḥ: yat P
niketane: gurd P tuñj Ppiñj P pūrv P
nigaraṇe: gṛ
nidrākṣaye: jāgṛ drāh
nindāyām: riph P
nimajjane: cul C
nimīlane: kaṇ P
nimeṣaṇe: kṣmīl mīl śmīl P smīl
niyame: dīkṣ P
niyoge: jñā P
nirasane: kṣiv C kṣīv P ṣṭhiv
nivāsa-gatyoḥ: kṣi P
nivāse: kit kṣi maṭh vas vasa P vid P
niśāne: cund C jñā C tij śi
niśāmane: cay P jñā P bund P veṇ P
niṣkarṣe: kuṣ tūl
niṣpattau: phal
niṣpāke: kvath
nīcairgatau: phakk
nṛtau: naṭ
nṛttau: naṭ P

[1] Vgl. Hemacandra Dhātupāṭha X, 316.
[2] Mādh. Dh. II, S. 330: Cāndrāḥ kuṭumbeti pṛthagdhātuṁ paṭhitvā kuṭumbayata ity āhuḥ. Danach ist kuṭumbadhāraṇe in der Ausgabe X, 65 zu trennen.

nyakkaraṇe: dyai
pade: aṅka P aṅga P
padyarthe: ā-sad P
parapraiṣye: ciṭ P
paramaiśvarye: ind
parikalkane: cah caha P
parikūjane: div P
parigrahe: pakṣ P
parighāte: khid
paritarkaṇe: juṣ P
paritāpe: kūṭa P dū
parityāge: rah C
paridevane: klind
paribṛṁhaṇe: sthūla P
paribhāṣaṇa-bhartsanayoḥ: carc P jarj P jharjh P
paribhāṣaṇa-hiṁsā-ācchādaneṣu: varh P valh P
paribhāṣaṇa-hiṁsā-tarjaneṣu: carc P jarj P jharjh P
paribhāṣaṇa-hiṁsā-dāneṣu: bhal P bhall P
paribhāṣaṇe: carc jarj P jarts C jharjh bhaṭ bhaṇḍ bhal bhall raṭ raṭh P reṭ vac P vaṭ varh P valk P valh P śvalk P
parimāṇe: niṣk P pas C mas
parivartane: ghuṭ
parivṛṁhaṇe: sthūl C
pariveṣaṇe: yam
pariveṣṭane: gudh P
pariṣvaṅge: svañj
parihāṇe: ūna P
parihāṇau: ūna C
parihāse: sphuṇḍ
paryāptau: al P proth
palāyane: muṇṭh C drā C
pavane: palyūla P pū
pāke: pac bhrajj śai P śrā śrī śrai srai C svid C
pādavikṣepe: kram P
pādaviharaṇe: kram C
pāne: cūṣ dhe pā pī
pāruṣye: rūkṣa P
pālana-pūraṇayoḥ: pṝ P
pālana-abhyavahārayoḥ: bhuj P
pālane: tāy P tuñj P tej trai dagh P daṅgh C pṝ bhuj muṇṭh P rakṣ spṛ P smṛ P
pipāsāyām: tṛṣ
purīṣotsarge: gu P gudh C had
puṣṭau: puṣ
pūjane: añc P kharj P mañc P
pūjā-niśāmanayoḥ: cāy P
pūjāyām: arc arh cāy pūj mah maha mān yakṣ P
pūtībhāve: kuth śuc
pūraṇe: ubh umbh tūṇ P parv purv P pūrv C pṝ prā pruṣ P pluṣ P marv vardh P
pṛthakkarmaṇi: bhāja P
pṛthakkriyāyām: bhāja C
pṛthagbhāve: vic vij
paiśunye: sūca
poṣaṇe: dhā P nij P bhṛ P
prakathane: khyā
prakāśane: laja P
prakṣepaṇe: mi
prakṣepe: pṛth P
prakhyāne: prath P
pragrahaṇe: gṛh C
prajane: vī P vevī P
praṇidāne: me P
pratāpane: kuṭṭ P
pratighāte: cak P luṇṭh P stak P
pratijñāne: muṇ
pratidāne: me C
pratibandhe: skambh stambh
pratiyatne: arj P raca
pratiṣṭambhe: kuc P pīl P

pratiṣṭhāyām: gādh tal pīl C mūl
pratiṣṭhā-lipsayoḥ: gādh P
pratiharṣe: śranth P
pratīghāte: ghuṭ ruṭ luṭ luṭh P stak C
prapūraṇe: duh
pramardane: muṭ muṇṭ C
pramāde: yuch ṣrambh
pramocane: muc P
prayatne: jeh bāh yat yas yeṣ veh śrath P
pralambhane: vañc P
praveśane: viś
praveśe: av P
praśne: prach C
prasave: śūṣ P su sū C sūṣ C
prasava-aiśvaryayoḥ: su P
prasahane: dhṛṣ śṛdh P
prasahyakaraṇe: hṛ P
prasāde: stuc
prasravaṇe: ghṛ P mūtra P snu syand P
prahvatve: nam
prāgalbhye: dhṛṣ
prāṇatyāge: mṛ
prāṇadhāraṇe: jīv
prāṇane: aṇ P an ūrj P bal śvas
prāṇigarbhavimocane: sū P
prāṇiprasave: sū
prādurbhāve: khav C jan ruh
prādhānye: barh balh
prāpaṇe: ṛ nī yā vah
prāptau: bhū P labh
prīṇanārthāḥ: jinv P tṛp P dinv dhinv hinv
prīṇane: tṛp C pṛṇ
prīti-calanayoḥ: spṛ P smṛ P
prīti-darśanayoḥ: sabhāja P
prīti-pālanayoḥ: spṛ P smṛ P
prīti-sevanayoḥ: juṣ P
prītau: av P juṣ P tuṣ pṛ prī sabhāja P snih spṛ smṛ P
prekṣaṇe: dṛś
preraṇe: il P kṣapa P kṣip cūrṇ P juḍ nud paiṇ P bis lābha P varṇ P sū
praiṣye: ciṭ C
plavagatau: rev
plavana-taraṇayoḥ: tṝ P
plavane: tṝ
plutagatau: śaś
pluti-śaṭhatvayoḥ: haṭh P
plutau: haṭh P
bandhane: ant and kac kañc P kāñc P kīl P granth P juḍ P ṭaṅk P nah paś P badh bandh mav mavy murv mū yu si
bandhuṣu: kul P
bandhe: kīl C juḍ C yauṭ P
bala-prāṇanayoḥ: ūrj P
balātkāre: haṭh C
bale: ūrj tuñj P piñj P
bādhana-sparśanayoḥ: spaś P
bādhane: kliś C kleś C spaś
bādhāyām: pīḍ C
bālye: kuḍ P laṭ
bāhulye: kuḍ C
bījajanmani: ruh P
bījanikṣepe: vap C
bījasaṁtāne: vap P
bubhukṣāyām: kṣudh
bodhane: budh man C
bhakṣaṇārthaḥ: car P
bhakṣaṇe: ad khād kheṭa P cam P caṣ jakṣ C psā bhakṣ C
bhakṣa-hasanayoḥ: jakṣ P
bhakṣe: jakṣ P
bhaṅge: ruj
bhaya-calanayoḥ: vij P
bhaya-saṁcalanayoḥ: vyath P

bhaye: tras C dṛ C dṛbh P dṛ P bhī bheṣ bhyas bhrīP vij P vyath P
bharaṇe: bhuṇḍ C bhṛ
bharjane: ṛñj bhṛj
bhartsana-dīptyoḥ: bhas P
bhartsane: kuṭṭ P carc P jarj P jharjh P tarj bhaṣ bhas bhṛ laj lañj lāj lāñj
bhaṣaṇe: bukk
bhasmīkaraṇe: dah
bhāge: av P
bhāvakaraṇe: cill P cuḍḍ P cull P hil P
bhāṣaṇe: jut C bukk P yut C vac C valk C śubh P śumbh śvalk C
bhāṣārthāḥ: kuṁś P kuṁs P kup P gup P ghaṭ P ghaṇṭ P cīv P tark P tuñj P traṁs P daṁś P dhūp P nad P paṭ P piṁs P piñj P puṭ P puth P barh P balh P bṛṁh P bhañj P miñj P laṅgh P luñj P luṭ P lok P loc P vich P vṛt P vṛdh P
bhāsane: yut P jut P
bhikṣāyām (alābhe lābhe ca): bhikṣ P
bhīmārtha-śabdayoḥ: ghur P
bhīmārthe: ghur P
bhīme: ghur C
bhuvi: as
bhūtaprādurbhāve: khac P
bhūṣaṇa-paryāpti-vāraṇeṣu: al P
bhūṣaṇe: al P
bhūṣāyām: maṇḍ maṇḍ P
bhṛtau: cal P bhaṭ
bhedane: kaṇḍ P khaḍ P khaṇḍ P caṭ P bil P sphuṭ
bhede: khaḍ C khaṇḍ C bil C sphuṭ C
bhojane: aś valbh
bhramaṇe: ghuṇ ghūrṇ
maṇḍane: maṅk maṅgh P
mada-nivāsayoḥ: maṭh P
madane: gaj C
made: kaḍ kaṇḍ kṣīb gaj C div P maṭh P mand P
manthe: khaj khaṇḍ
mandāyāṁ gatau: cup
mardane: div P mṛd C mrad
marṣaṇe: śak P sah
mahattve: pul
māṅgalye: sidh P
mānase (vacane) jap P
māne: urd garva mā māh śulb P
māraṇa-toṣaṇa-niśāneṣu: jñā C
māraṇa-toṣaṇa-niśāmaneṣu: jñā P
māraṇe: jñā
mārgaṇe: gaveṣa
mārgasaṁskāra-gatyoḥ: vraj P
mārgasaṁskāre: vraj P
mārjane: kharj C muṇḍ
miśraṇe: yu
mūrtibhāve: ṛch P
medhāyām: mid med medh P
medhā-hiṁsanayoḥ: mid P med P medh P
medhā-hiṁsayoḥ: mid C med C
maithune: yabh C
mokṣaṇe: jas muc śrath P
mocane: kṣvid
modane: muc P
mode: div P mand P
mohane: dṛp P
moha-samucchrāyayoḥ: murch P
mohe: murch
mauṇḍye: dīkṣ
mauṇḍya-ijyā-upanayana-niyama-vratādeśeṣu: dīkṣ P
mrakṣaṇe: añj P

mlecchane: mrakṣ P
yacane: añc P ard P av P cat cad nāth C nādh C van vith veth
yācñāyam: arth C nāth P nādh P bhikṣ C yāc
yācñā-upatāpa-aiśvarya-āśīḥṣu: nāth P nādh P
yuddhe: jaj jañj riph P saṁgrāma
yoge: yuj
rakṣaṇa-gati-kānti-prīti-tṛpty-avagama-praveśa-śravaṇa-svāmyartha-yācana-kriyā[1]-icchā-dīpty-avāpty-āliṅgana-hiṁsā-dāna-bhāga-vṛddhiṣu: av P
rakṣaṇe: av kuṇḍ P gup jaṁs P day de pā pāl
rakṣayām: guḍ
rāge: rañj
rābhasye: rabh P
rujāyām: ūṣ śaṭ P śaṇḍ śul
rujā-viśaraṇa-gaty-avasādaneṣu: śaṭ P
rūpakriyāyām: rūpa P
reṣaṇe: rī P ru P
rogāpanayane: kit P
roge: am P jvar
rodane: kand P krand P kruś P kland P
roṣakṛte: maś P miś P
roṣe: gudh ruṣ vakṣ
rohaṇe: mūl P
lakṣaṇe: aṅk aṅka P aṅga P lach lāñch
lajjāyām: trap hrī hrīch
lambhane: āp P
lavana-pavanayoḥ: palyula P
lavane: dā palyūla P
lābhe: vid
lipsāyām: gādh P
lekhane: likh C
loḍane: bādh P
laulye: kak
vaktrasaṁyoge: cumb
vacane (s. auch avyakte, mānase v.): gad C cakṣ C jap C jalp C brū C bhāṣ C rap C lap C vad C
vajranirghoṣe: sphūrj P
vajraniṣpeṣe: sphūrj C
vañcane: bust C
vadanaikadeśe: gaṇḍ
vamane: chard P
vayohānau: ghūr P jūr P jṛ P jyā P jhṝ P
varaṇe: kaṭ C kul C dvṛ C vṛ vṛkṣ vṛt P vṛś vṝ vrī vlī P huṇḍ P
varjane: juṅg yuṅg vuṅg vṛj
varṇakriyāyām: varṇa P
varṇakriyā-vistāra-guṇavacaneṣu: varṇa P
varṇa-gatyoḥ: śoṇ P
varṇe: kab kīṭ P nīl piñj P śoṇ śvit
vartane: vāvṛt C vṛt
varṣa-āvaraṇayoḥ: kaṭ P
varṣe: kaṭ P
vasane: cil
vākyaprabandhe: katha
vāci s. avyaktāyām, vyaktāyām v.
vāditragrahaṇe: veṇ P
vāraṇe: al P
vikasane: puṣp phull sphuṭ sphuṇḍ C

[1] So nach Hemacandra, der 19 Bedeutungen zählt; vielleicht ist aber yācanakriyā als ein Wort zu fassen, wie śabda-, varna-, rūpa-, saṁtānakriyā.

vikrāntau: vīra P śūra P
vikṣepe: kṝ
vicāraṇe: vid P
vicāre: vid C
vijigīṣāyām: div P
vijñāne: gṝ P
vitarke: ūh syam P
vittasamutsarge: vyaya P
vidāraṇe: dal P dṝ bhid
vidyopādāne: śikṣ
vidhāne: vidh
vidhūnane: kṣmāy dhū
vināśe: luj C
vinindane: garh P
viparītamaithune: yabh P
viprayoge: viṣ
vibādhane: kliś P
vibādhāyām: eṭh heṭh
vibhāge: pyuṣ C vyuṣ P
vibhājane: maṇḍ P vaṭa P vaṇṭ vaṇḍ
vimocana-pratiharṣayoḥ: śranth P
vimocane: śranth P
vimohane: yup rup lup lubh
viyojana-saṁparcanayoḥ: ric P
viyojane: ric P
virecane: ric
vilasane: cal luḍ C
vilāse: laḍ
vilekhane: kuc P kṛṣ kṣur rad hal
viloṭane: luṭ C
viloḍane: gāh bādh C math manth luṭ P
vivāse: uch
viśabdane: ghuṣ
viśaraṇa-gaty-avasādaneṣu: sad P
viśaraṇe: dal drāḍ dhrāḍ pūy phal śaṭ sad sphaṭ C sphuṭ
viśeṣaṇe: añc P śiṣ
viśrāṇane: bhaj P
viśvāse: srambh
visarge: sṛj
vistāravacane: pañc P
vistāre: tan pañc C pṛth C prath C pras P varṇa P
vistṛtau: sphurch P
vismāpane: kuha
vismṛtau: sphurch C
vihasane: smi C
vihāyasā gatau: ḍī P
vihāre: krīḍ
vṛṇotyarthe: vrī P
vṛddhau: av P ṛdh edh dakṣ dṛṁh dṛh drek C dhrek C pūṣ pyāy pyai baṁh bṛṁh P bṛh P maṁh rādh P vṛṁh C vṛdh vṛh C śvi sphāy hi P
vedanāyām: vid C
veṣṭane: kṛt guṇḍ P gudh C maṇḍ C vaṭ vaṇḍ C veṣṭ sūtra P stai heḍ
vaikalye: kuṇṭ C kuṇḍ P
vaikṛtye: duṣ
vaiklavye: kand krand kland ṭal ṭval sam stam
vaicittye: muh
vyaktāyāṁ vāci: gad P cakṣ P jap P jalp P paṭh P brū P bhāṣ P rap P lap P vad P śac P hlap P
vyakti-mrakṣaṇa-kānti-gatiṣu: añj P
vyaktīkaraṇe: pañc
vyaktau: añj
vyathane: karj P kharj P cakk cukk tud
vyavahāre: div P paṇ
vyākulatve: gup
vyājīkaraṇe: vyac

vyāptau: akṣ aś ah P āp inv viṣ śākh ślākh
vyāyāme: pṛ
vratādeśe: dīkṣ P
vrīḍe: laj lajj
śaktibandhane: vṛṣ P
śaktau: śak suh C
śaṅkāyām: rag rek śaṅk
śaṭhatve: haṭh P
śabdakutsāyām: kās P śṛdh
śabdakriyāyām: śabd P
śabda-saṁkhyānayoḥ: kal P
śabda-saṁghātayoḥ: piṭ P styai P
śabda-agnisaṁyogayoḥ: dhmā P
śabdārthāḥ: aṇ kaṇ kvaṇ gaj gañj gṛj gṛñj dhraṇ C dhvaṇ P dhvan C bhaṇ bhraṇ maṇ mārj P muj muñj raṇ vaṇ vraṇ am P
śabde (s. auch avyakte, kutsite ś.): amb u kal kās C ku kuc C kuṇ kur kai knū P knūy kṣu garj gard guj gṝ gai ghu ghur P ghuṣ C ṅu tuṣ C tus P drek P dhiṣ dhmā dhran P dhrek P dhvan dhvana nad nam nard nās piṭ P bṛṁh P maś miś mā P ramb P ras rās ru rebh rai lamb P van vāś viṭ vṛh C śiñj C stan styai syam svan svṛ hikk C heṣ C hraṣ C hras P hrād P hlaṣ C hlas P hlād C hve P
śabde tāre: kuc P
śabda-utsāhayoḥ: drek P dhrek P
śabda-upakaraṇayoḥ: kun P
śabda-upatāpayoḥ: svṛ P
śaye: svap
śātane: śad
śāsane: kaṁs P dakṣ P
śāstre: sidh
śilpayoye: las P
śīghrārthe: dakṣ P
śuddhau: dhāv P nij C niñj majj mṛj śundh
śubhe: puṇ C
śaithilye: kattra P cill śranth
śoke: kaṇṭh maṇṭh śuc
śodhane: dai
sobhārthe: śubh śumbh
śoṣaṇa-alamarthayoḥ: okh P drākh P dhrākh P rākh P lākh P
śoṣaṇe: okh kuṇth C guṇṭh C drākh dhrākh pai rākh laṅgh C lākh vai śuṇṭh śuṣ skand P sriv P
śaucakarmaṇi: kṣal P śundh P
śauca-poṣaṇayoḥ: nij P
śauca-alaṁkārayoḥ: mṛj P
śauce: kṣal C nij P mṛj śudh snā
śraddhāyām: tan P
śraddhā-upakaraṇayoḥ: tan P
śravaṇe: av P rī P śru
ślāghāyām: katth śaṭh P śāḍ P ślāḍ C stoma P
śleṣaṇa-krīḍanayoḥ: las P
śleṣaṇe: kus paiṇ P mil P las P lī śliṣ P
śvaitye: kil P śvind
saṁkocane: kuc kūṇ P curṇ P tañc yantr
saṁkleśane: piṭh P pṛṣ P vṛṣ P śaṭh P
saṁkleśe: kunth P punth P manth P lunth P
saṁkhyāne: kal kala gaṇa
saṁgatikaraṇe: yaj P
saṁgamane: mil P
saṁgame: mil C medh

saṁgharṣe: ghṛṣ P spardh P
saṁghāte: aś P goṣṭ ghaṭ P jaṭ jhaṭ ḍap P ḍip P piṭ piṇḍ pul must P mṛkṣ P mrakṣ C loṣṭ śaṇḍ P śūl P śroṇ ślok śloṇ P styai huḍ C huṇḍ
saṁcaye: khal sphul C
saṁcaraṇe: val P vall P
saṁcalane: kṣar kṣubh vyath P skhal P sphur P sphul P
saṁcūrṇane: piṣ muṭ
saṁcetane: cit P
saṁcodane: cud
saṁjñāne: cit
saṁtarjane: tarj P bharts P
saṁtānakriyāyām: sattra P
saṁtāna-pālanayoḥ: tāy P
saṁtāne: tāy
saṁtāpe: tap dhūp
saṁdarbhe: granth dṛbh P śranth
saṁdīpana-kleśana-jīvaneṣu: dhikṣ P dhukṣ P
saṁdīpane: chṛd P dhikṣ dhukṣ
saṁdeśavacane: vad P
saṁnikarṣe: nid ned
saṁparke: pṛc miśra
saṁparcana-kauṭilya-pratiṣṭambha-vilekhaneṣu: kuc P
saṁparcane: kuc P pṛc P ric P
saṁpeṣaṇe: kṣud
saṁprahāre: yudh
saṁbandhane: samb P
saṁbandhe: yauṭ C
saṁbhaktau: am P van P vṛ san
saṁbhrame: tvar
saṁyamane: pṛc P badh P yuj P
saṁrāddhau: radh P sidh
saṁvaraṇe: khaṭṭ guh cīv P cud P chand jhaṣ P tuḍ C tvac thuḍ bhruḍ C val vall P vil P vye vruḍ śal P sag sthag sthuḍ P sphuḍ hul P hrag hlag
saṁveṣṭane: mur
saṁśabdane: kṛt
saṁśaye: car P
saṁśleṣaṇe: kunth puṭ luṭ spaś P
saṁsarge: puṭa P mud P
saṁsiddhau: rādh sādh
saṁstyāne: kul
saṁsparśane: spṛś P
saṁsparśe: spṛś C
saṁharṣe: ghṛṣ C spardh C
saṅge: lag sañj
sattāyām: bhū vid
samavāye: uc sac sap P
samāghāte: aṁsa P
samādhau: niś yuj śīl
samucchrāye: cul P murch P stūp
samṛddhau: nand
samyagavabhāṣaṇe: śaṭha P śvaṭha P
samyagābhāṣaṇe: saṭha C śvaṭha C
sahane: kṣam cyu P mṛṣ
sātatyagamane: at
sātatye: ā-krand P
sāntvane: cap sāma C
sāntvaprayoge: sāma P
sāmaprayoge: sāntv P
sāmarthye: kṛp drāgh rāgh lāgh
sukhane: pṛḍ mṛḍ
sukha-sevanayoḥ: vāta P
sukhe: bhand P vāta P hlad
secane: ukṣ gaḍ gṛ ghṛ jiṣ ninv pinv pṛṣ minv miṣ mih mṛṣ P viṣ vṛṣ śīk sac
sevane: kev C gev glev juṣ P pev pruṣ P pluṣ P mev C mlev vāta P śev C sev
sevāyām: bhaj juṣ C śri
skandane: stigh C

skhadane: skhad
stambhane: śūr P
stambhe: man P vas stubh
stavane: ark P nū P
stuti-moda-mada-svapna-gatiṣu: mand P
stutau: īḍ ṛc gā div P nu nū C paṇ P pan mand P vand P śaṁs stu
steyakaraṇe: kuj P khuj P gruc P gluc P
steye: kuj C khuj C gruc C gluc C cur muṣ mūṣ ruṇṭ luṇṭ luṇṭh P
sthāne: ṛj P sthal
sthitau: khad C
sthairye: khad P dhru P dhruv C bad
sthaulye: tīv nīv pīv mīv vaṭh
sneha-ccheda-apaharaṇeṣu: vas P
snehana-mocanayoḥ: kṣvid P
snehana-sevana-pūraṇeṣu: pruṣ P pluṣ P
snehane: kṣvid til pruṣ pluṣ mid mind P rasa P varṣ P snih P sparś C svid C
snehe: vas P
spardhāyām: miṣ hve
sparśane: spaś P
sparśe: chup
smaraṇe: i
smṛtyām: cint
sravaṇe: gal P rī C syand C
svapna-kṣepaṇayoḥ: il P
svapne: il P div P drai mand P śī sas
svāmyarthe: av P
hantyarthāḥ: P
haraṇe: hṛ
haritabhāve: parṇa P
harṣakṣaye: glai mlai P
harṣa-glepanayoḥ: mad
harṣa-mohanayoḥ: dṛp P
harṣe: dṛp maṇḍ P mad mud
havane: hu C
hasane: kakkh C kakh ghaggh C ghagh P cyu P jakṣ P tak has
hānau: tyaj jyā C
hāvakaraṇe: cuḍḍ C cull C
hāve: hil C
hiṁsane: tūr P mid P med P medh P
hiṁsā-karaṇayoḥ: kṛṇv P
hiṁsā-gati-kauṭilyeṣu: druṇ P
hiṁsā-gatyoḥ: gūr P dhūr P han P
hiṁsā-granthanayoḥ: cṛt P
hiṁsā-anādarayoḥ: tṛd P
hiṁsā-bala-ādāna-niketaneṣu: tuñj P piñj P
hiṁsāyām: aṭṭ P ard P arv av P iṣ P ṛkṣ C ṛph ṛmph kaṣ C kunth kṛ kṛṇv kṝ knath C klath C kṣaṇ kṣi kṣiṇ P kṣī P khad P gūr ghūr carc P ciri cumb P cṛt chaṣ P jarj P jaṣ C jas P jiri jūr P jūṣ jharjh P jhaṣ C tard tik C tuj tuñj tup P tuph P tubh tump P tumph P tṛṁh C tṛd tṛh day P dāś P dṛ P druṇ drū P dhūr nabh piñj piṭh puth punth pṛṣ P barh P brūs P bharv bhal P bhall P manth P maṣ C mid C mī mṛṇ mṛ med C yūṣ radh ri P riph P riś riṣ C ruj P ruś ruṣ C lunth lūṣ varh P valh P vaṣ C viṣk P vṛṣ P śaṭh śarv śas śiṣ C śūr śṝ śnath C sagh saṭṭ sarv P stik C stṛh C sphiṭṭ P han hiṁs hul P

himsārthāḥ: urv kaṣ P krath P klath P khaṣ P can P jaṣ P jhaṣ P tup tuph tump tumph turv tṛmh P tṛh P trup truph trump trumph thurv durv dhurv maṣ P riṣ P ruṣ P vaṣ P śaṣ P śiṣ P śrath P sṛbh sṛmbh stṛh P

hiṁsā-vayohānyoḥ: ghūr P jūr P

hiṁsā-saṁkleśanayoḥ: piṭh P pṛṣ P vṛṣ P śaṭh P

hiṁsā-saṁkleśayoḥ: kunth P punth P manth P lunth P

hiṁsā-saṁrāddhyoḥ: radh P

hiṁsā-saṁvaraṇayoḥ: hul P

hiṁsā-stambhanayoḥ: śūr P

hurchane: kmar dhvṛ

hvaraṇa-dīptyoḥ: knas P

hvaraṇe: knas.

III.

Parasmaipadinaḥ, Ātmanepadinaḥ, Ubhayapadinaḥ nach Panini und Candra.

(Vgl. Einführung, Teil III, § 25 Anm.)

Parasmaipadinaḥ.

	P.	C.		P.	C.
ak	I, 829	I, 534	arj	I, 242	I, 65
akṣ	I, 684	I, 210	ard	I, 56	I, 18
ag	I, 830	I, 534	arb	I, 442	I, 143
aṅg	I, 155	I, 38	arv	I, 615	I, 201
aj	I, 248	I, 81	arh	I, 776	I, 258
añc	I, 203	I, 49	al	I, 548	
añj	VII, 21	VII, 17	av	I, 631	I, 208
aṭ	I, 317	I, 104	aś	IX, 51	IX, 40
aḍ	I, 380	I, 131	as	II, 56	II, 25
aḍḍ	I, 371	I, 125	as	IV, 100	IV, 49
aṇ	I, 471	I, 147	ah	V, 26	
at	I, 38	I, 3	āñch	I, 224	I, 56
ad	II, 1	II, 1	āp	V, 14	V, 14
an	II, 61	II, 30	i		I, 104
ant	I, 62	I, 20	i	II, 36	II, 12
and	I, 63	I, 20	i	II, 38	II, 11
abhr	I, 588	I, 190	ikh	I, 144	
am	I, 493	I, 155	iṅkh	I, 145	I, 38
arc	I, 219	I, 52	iṅg	I, 163	I, 38

	P.	C.
iṭ	I, 340	I, 104
ind	I, 64	I, 21
inv	I, 618	I, 202
il	VI, 65	VI, 64
iṣ	IV, 19	IV, 15
iṣ	VI, 59	VI, 58
iṣ	IX, 53	IX, 42
īkh	I, 146	
īṅkh		I, 38
īrkṣy	I, 543	I, 159
īrṣy	I, 544	I, 159
īṣ	I, 715	I, 229
ukṣ	I, 687	I, 212
ukh	I, 132	I, 38
uṅkh	I, 133	
uc	IV, 114	IV, 62
uch	I, 231	I, 63
uch	VI, 14	VI, 20
ujjh	VI, 21	VI, 27
uñch	I, 230	I, 62
uñch	VI, 13	VI, 19
uṭh	I, 361	
udhras	IX, 52	IX, 41
und	VII, 20	VII, 16
ubj	VI, 20	VI, 26
ubh	VI, 32	VI, 34
umbh	VI, 32	VI, 34
urv	I, 600	I, 195
uṣ	I, 727	I, 232
uh	I, 775	
ūṣ	I, 714	I, 228
ṛ	I, 983	I, 284
ṛ	III, 16	III, 7
ṛkṣ		V, 22
ṛc	VI, 19	VI, 25
ṛch	VI, 15	VI, 21
ṛdh	IV, 135	IV, 80
ṛdh	V, 24	V, 21
ṛph		VI, 29
ṛph	VI, 30	VI, 30
ṛmph	VI, 30	VI, 30
ṛṣ	VI, 7	VI, 16
ṝ	IX, 27	IX, 23
ej	I, 253	I, 73
eṭh		I, 103
okh	I, 125	I, 36
oṇ	I, 482	I, 148
kakkh		I, 35
kakh	I, 124	
kakh	I, 821	I, 530
kag	I, 828	
kaṭ	I, 315	I, 85
kaṭ	I, 342	I, 104
kaṭh	I, 356	I, 116
kaḍ	I, 383	I, 133
kaḍ	VI, 86	
kaḍḍ	I, 372	I, 134
kaṇ	I, 476	I, 147
kaṇ	I, 831	I, 535
kan	I, 488	I, 152
kand	I, 70	I, 27
karj	I, 246	
kard	I, 60	I, 16
karb	I, 447	
karv	I, 612	I, 200
kal		I, 153
kaṣ	I, 716	I, 230
kas	I, 913	I, 587
kāṅkṣ	I, 698	I, 220
ki	III, 19	III, 9
kiṭ	I, 323	
kiṭ	I, 341	I, 104
kit	I, 1042	I, 305
kit		III, 9
kil	VI, 61	VI, 60
kīl	I, 557	I, 167
ku	II, 33	II, 10
kuc	I, 199	I, 45

	P.	C.		P.	C.
kuc	I, 910	I, 583	kruś	I, 909	I, 582
kuc	VI, 75	VI, 72	klath	I, 839	I, 536
kuj	I, 214	I, 50	kland	I, 72	I, 27
kuñc	I, 200	I, 47	klam	IV, 98	IV, 47
kuṭ	VI, 73	VI, 70	klid	IV, 132	IV, 77
kuḍ	VI, 89	VI, 84	klind	I, 73	I, 28
kuṇ	VI, 45	VI, 46	kliś	IX, 50	IX, 39
kuṇṭ		I, 106	kvath	I, 899	I, 573
kuṇṭh	I, 365	I, 121	kvaṇ	I, 477	I, 147
kuṇḍ	I, 345		kṣam	IV, 97	IV, 46
kuth	IV, 11	IV, 8	kṣar	I, 904	I, 577
kunth	I, 44	I, 6	kṣi	I, 255	I, 75
kunth	IX, 42	IX, 32	kṣi	V, 30	V, 12
kup	IV, 122	IV, 71	kṣi	VI, 114	VI, 103
kumb	I, 453	I, 144	kṣi		IX, 27
kur	VI, 51	VI, 50	kṣip	IV, 14	IV, 11
kul	I, 895	I, 571	kṣiv		I, 191
kuṣ	IX, 46	IX, 36	kṣiv		IV, 4
kus	IV, 109	IV, 57	kṣī	IX, 35	
kūj	I, 240	I, 76	kṣīj	I, 256	I, 76
kūl	I, 558	I, 168	kṣīv	I, 599	
kṛḍ	VI, 88	VI, 83	kṣu	II, 27	II, 10
kṛṇv	I, 629	I, 206	kṣudh	IV, 81	IV, 31
kṛt	VI, 141	VI, 13	kṣubh	IV, 129	IV, 75
kṛt	VII, 10	VII, 10	kṣubh	IX, 47	IX, 37
kṛś	IV, 117	IV, 65	kṣur	VI, 54	VI, 53
kṛṣ	I, 1039	I, 302	kṣai	I, 961	I, 269
kṝ	VI, 116	VI, 105	kṣṇu	II, 28	II, 8
kṝ	IX, 26		kṣmīl	I, 553	I, 163
kel	I, 570	I, 178	kṣvid	I, 1027	I, 291
kai	I, 964	I, 266	kṣvid	IV, 134	IV, 79
knas	IV, 6	IV, 5	kṣvel	I, 572	
kmar	I, 587	I, 189	khac	IX, 59	
krath	I, 838	I, 536	khaj	I, 250	I, 71
krand	I, 71	I, 27	khañj	I, 252	I, 72
kram	I, 502	I, 157	khaṭ	I, 331	I, 95
krīḍ	I, 373	I, 126	khad	I, 51	I, 11
kruñc	I, 201	I, 46	kharj	I, 247	I, 68
krudh	IV, 80	IV, 30	khard	I, 61	I, 19

	P.	C.		P.	C.
kharb	I, 448	I, 143	gumph	VI, 31	VI, 33
kharv	I, 613	I, 200	gurv	I, 605	I, 197
khal	I, 578	I, 181	gr̥	I, 984	I, 285
khav		IX, 47	gr̥j	I, 267	I, 80
khaṣ	I, 717		gr̥ñj	I, 268	I, 80
khād	I, 50	I, 10	gr̥dh	IV, 136	IV, 81
khiṭ	I, 324	I, 90	gr̥̄	VI, 117	VI, 106
khid	VI, 142	VI, 14	gr̥̄	IX, 28	IX, 21
khuj	I, 215	I, 50	gai	I, 965	I, 266
khur	VI, 52	VI, 51	granth	IX, 41	IX, 30
khel	I, 571	I, 178	gruc	I, 212	I, 50
khai	I, 960	I, 268	gluc	I, 213	I, 50
khor	I, 584	I, 186	gluñc	I, 216	I, 51
khol	I, 584		glai	I, 952	I, 260
khyā	II, 51	II, 21	ghaggh		I, 42
gaj	I, 265	I, 70. 80	ghagh	I, 170	
gañj	I, 266	I, 80	ghas	I, 747	I, 244
gaḍ	I, 814	I, 524	ghuṭ	VI, 91	VI, 86
gaṇḍ	I, 65 a		ghuṇ	VI, 48	VI, 48
gaṇḍ	I, 384	I, 135	ghur	VI, 55	VI, 54
gad	I, 53	I, 13	ghuṣ	I, 683	I, 209
gam	I, 1031	I, 295	ghūrṇ	VI, 49	VI, 48
garj	I, 244	I, 66	ghr̥	I, 985	I, 285
gard	I, 58	I, 15	ghr̥	III, 14	III, 6
garb	I, 449	I, 143	ghr̥ṣ	I, 740	I, 238
garv	I, 614	I, 200	ghrā	I, 973	I, 275
gal	I, 579	I, 182	cak	I, 820	I, 528
gā	III, 25	III, 14	cakās	II, 65	II, 34
gu	VI, 106		cañc	I, 205	I, 49
guj	VI, 76	VI, 73	caṇ	I, 833	
guñj	I, 218	I, 76	can	I, 840	
guḍ	VI, 77	VI, 74	cand	I, 68	I, 25
guṇṭh		I, 121	cap	I, 426	I, 139
gudh	IV, 13	IV, 10	cam	I, 497	I, 156
gudh		VI, 92	cam	V, 28	
gudh	IX, 45	IX, 35	car	I, 591	I, 190
gup	I, 422	I, 136	carc	I, 749	I, 241
gup	IV, 123	IV, 72	carc	VI, 17	VI, 23
guph	VI, 31	VI, 33	carb	I, 452	I, 143

	P.	C.
carv	I, 610	I, 199
cal	I, 885	I, 562
cal	VI, 64	VI, 63
cah	I, 765	I, 252
ciṭ	I, 337	I, 100
cit	I, 39	I, 2
ciri	V, 31	V, 22
cil	VI, 63	VI, 62
cill	I, 566	I, 176
cuṭ	VI, 84	VI, 79
cuḍ	VI, 98	
cuḍḍ	I, 370	I, 124
cuṇṭ		I, 108
cuṇḍ	I, 347	
cup	I, 430	I, 141
cumb	I, 456	I, 145
cull	I, 564	I, 174
cūṣ	I, 704	I, 222
cṛt	VI, 35	VI, 37
cel	I, 569	I, 178
cyut	I, 40	I, 4
cham	I, 498	I, 156
chuṭ	VI, 84	
chup	VI, 125	VI, 114
chur	VI, 79	VI, 51
cho	IV, 38	IV, 19
jakṣ	II, 62	II, 31
jaj	I, 261	I, 78
jañj	I, 262	I, 78
jaṭ	I, 327	I, 92
jan	III, 24	III, 13
jap	I, 424	I, 138
jam	I, 499	I, 156
jarj	I, 748	
jarj	VI, 17	
jarts		I, 241
jarts		VI, 23
jal	I, 886	I, 563
jalp	I, 425	I, 138
jaṣ	I, 719	I, 230
jas	IV, 102	IV, 51
jāgṛ	II, 63	II, 32
ji	I, 593	I, 192
ji	I, 993	I, 289
jinv	I, 625	
jiri	V, 32	V, 22
jiṣ	I, 728	I, 233
jīv	I, 594	I, 193
juṅg	I, 168	I, 39
juḍ	VI, 37	
juḍ	VI, 85	VI, 81
jun		VI, 39
jūṣ	I, 711	I, 230
jṝ	IV, 22	IV, 17
jṛ	IX, 24	IX, 19
jai	I, 962	I, 269
jñā	IX, 36	IX, 28
jyā	IX, 29	IX, 22
jri	I, 994	I, 289
jvar	I, 813	I, 523
jval	I, 842	I, 537.538
jval	I, 884	I, 561
jhaṭ	I, 328	I, 92
jham	I, 501	I, 156
jharjh	I, 750	I, 241
jharjh	VI, 17	VI, 23
jhaṣ	I, 720	I, 230
jhṝ	IV, 23	IV, 17
ṭal	I, 887	I, 564
ṭval	I, 888	I, 564
ḍip	IV, 121	IV, 69
ḍip	VI, 78	VI, 75
tak	I, 120	I, 31
takṣ	I, 685	I, 211
takṣ	I, 695	
taṅk	I, 121	I, 32
taṅg	I, 158	I, 38
tañc	I, 206	I, 49

	P.	C.
tañc	VII, 22	VII, 18
taṭ	I, 330	I, 94
tap	I, 1034	I, 297
tam	IV, 93	IV, 43
tarj	I, 245	I, 67
tard	I, 59	I, 17
tas	IV, 103	IV, 52
tik	V, 20	V, 18
tig	V, 20	
tim	IV, 16	IV, 13
til	I, 567	
til	VI, 62	VI, 61
tīv	I, 597	I, 194
tuj	I, 263	I, 79
tuñj	I, 264	I, 79
tuṭ	VI, 83	VI, 80
tuḍ	I, 374	I, 127
tuḍ	VI, 92	VI, 87
tuṇ	VI, 42	VI, 43
tup	I, 431	I, 142
tup	VI, 26	
tuph	I, 435	I, 142
tuph	VI, 27	
tubh	IV, 131	IV, 76
tubh	IX, 49	IX, 38
tump	I, 432	I, 142
tump	VI, 26	
tumph	I, 436	I, 142
tumph	VI, 27	
tumb	I, 455	
tur	III, 21	III, 10
turv	I, 601	I, 195
tuṣ		I, 240
tuṣ	IV, 75	IV, 26
tus	I, 742	
tuh	I, 773	I, 257
tūl	I, 560	I, 170
tūṣ	I, 705	I, 223
tṛṁh	VI, 58	VI, 57
tṛkṣ	I, 690	I, 215
tṛp	IV, 86	IV, 36
tṛp		V, 23
tṛp	VI, 24	VI, 31
tṛmp		VI, 31
tṛmph	VI, 25	
tṛṣ	IV, 118	IV, 66
tṛh	VI, 58	VI, 57
tṛh	VII, 18	VII, 15
tṝ	I, 1018	I, 290
tej	I, 249	I, 69
tyaj	I, 1035	I, 298
traṅg		I, 38
trand	I, 69	I, 26
tras	IV, 10	IV, 7
truṭ	VI, 82	VI, 79
trup	I, 433	I, 142
truph	I, 437	I, 142
trump	I, 434	I, 142
trumph	I, 438	I, 142
tvakṣ	I, 686	I, 211. 218
tvaṅg	I, 159. 166	I, 38
tvac	VI, 18	VI, 24
tvañc	I, 207	I, 49
tsar	I, 586	I, 188
thuḍ	VI, 93	VI, 87
thurv	I, 602	I, 195
daṁś	I, 1038	I, 301
dagh	V, 27	
daṅgh		I, 40
dam	IV, 94	IV, 42
dambh	V, 23	V, 20
daridrā	II, 64	II, 33
dal	I, 581	I, 184
das	IV, 104	IV, 52
dah	I, 1040	I, 303
dā	I, 977	I, 279
dā	II, 50	II, 20
dāś	V, 33	

	P.	C.		P.	C.
dinv	I, 623	I, 204	dhū	VI, 105	VI, 91
div	IV, 1	IV, 1	dhūp	I, 423	I, 137
du	I, 991	I, 287	dhṛj	I, 236	
du	V, 10	V, 10	dhṛñj	I, 237	I, 64
durv	I, 603	I, 195	dhṛṣ	V, 22	V, 19
duṣ	IV, 76	IV, 27	dhe	I, 951	I, 259
duh	I, 774	I, 257	dhor	I, 585	I, 187
dṛ		I, 540	dhmā	I, 974	I, 276
dṛ	V, 34		dhyai	I, 957	I, 265
dṛṁh	I, 770	I, 255	dhraj	I, 232	
dṛp	IV, 87	IV, 37	dhrañj	I, 233	I, 64
dṛp		VI, 32	dhraṇ		I, 147
dṛph	VI, 28		dhran	I, 487	
dṛbh	VI, 34	VI, 36	dhrākh	I, 129	I, 36
dṛmp		VI, 32	dhrāṅkṣ	I, 702	I, 221
dṛmph	VI, 29		dhru	I, 990	
dṛś	I, 1037	I, 300	dhru	VI, 107	
dṛh	I, 769	I, 255	dhruv		VI, 93
dṝ	I, 846		dhrai	I, 956	I, 264
dṝ	IX, 23	IX, 18	dhvaj	I, 238	
dai	I, 971	I, 273	dhvañj	I, 239	I, 64
do	IV, 40	IV, 21	dhvaṇ	I, 480	
dyu	II, 31	II, 5	dhvan	I, 854	I, 147
dyai	I, 954	I, 262	dhvan	I, 881	I, 559
dram	I, 494	I, 155	dhvāṅkṣ	I, 703	I, 221
drā	II, 45	II, 17	dhvṛ	I, 986	I, 286
drākh	I, 128	I, 36	nakṣ	I, 692	I, 215
drāṅkṣ	I, 701	I, 221	nakh	I, 138	I, 38
dru	I, 992	I, 287	naṅkh	I, 139	
druṇ	VI, 47	VI, 47	naṭ	I, 332	I, 96
druh	IV, 88	IV, 38	naṭ	I, 818	I, 527
drai	I, 955	I, 263	nad	I, 55	I, 15
dvṛ		I, 282	nand	I, 67	I, 24
dhan	III, 23	III, 12	nabh	IV, 130	IV, 76
dhanv	I, 628	I, 205	nabh	IX, 48	IX, 38
dhi	VI, 113	VI, 102	nam	I, 1030	I, 294
dhinv	I, 624	I, 204	nard	I, 57	I, 15
dhiṣ	III, 22	III, 11	nal	I, 891	I, 567
dhurv	I, 604	I, 195	naś	IV, 85	IV, 35

	P.	C.		P.	C.
nikṣ	I, 689	I, 214	purv	I, 607	
nind	I, 66	I, 23	pul	I, 894	I, 570
ninv	I, 621	I, 203	puṣ	I, 732	I, 234
nil	VI, 68	VI, 66	puṣ	IV, 73	IV, 24
niś	I, 758	I, 246	puṣ	IX, 57	IX, 44
nīl	I, 555	I, 165	puṣp	IV, 15	IV, 12
nīv	I, 598	I, 194	pūrv		I, 198
nu	II, 26	II, 7	pūl	I, 561	I, 171
nud	VI, 132		pūṣ	I, 706	I, 224
nū	VI, 104	VI, 90	pṛ	V, 12	V, 13
nṛt	IV, 9	IV, 6	pṛc	VII, 25	VII, 20
nṝ	I, 847	I, 541	pṛḍ	VI, 39	VI, 40
nṝ	IX, 25	IX, 20	pṛḍ		IX, 34
paṭ	I, 318	I, 104	pṛṇ	VI, 40	VI, 41
paṭh	I, 353	I, 113	pṛṣ	I, 737	I, 236
pat	I, 898	I, 572	pṝ	III, 4	III, 4
path	I, 900	I, 572	pṝ	IX, 19	IX, 16
parp	I, 439		peṇ		I, 151
parb	I, 443	I, 143	pel	I, 574	I, 179
parv	I, 608	I, 198	pes	I, 752	I, 243
pal	I, 892	I, 183. 568	pai	I, 968	I, 271
pas		IV, 60	paiṇ	I, 486	
pā	I, 972	I, 274	prach	VI, 120	VI, 109
pā	II, 47	II, 18	prā	II, 52	II, 22
pi	VI, 112	VI, 101	pruṣ	I, 735	I, 235
piṭ	I, 333	I, 92	pruṣ	IX, 55	IX, 45
piṭh	I, 362	I, 119	plī	IX, 32	
pinv	I, 619	I, 203	pluṣ	I, 736	I, 235
piś	VI, 143	VI, 15	pluṣ	IV, 8. 107	IV, 55
piṣ	VII, 15	VII, 12	pluṣ	IX, 56	IX, 45
pis	I, 751	I, 243	psā	II, 46	II, 1
pīl	I, 554	I, 164	phakk	I, 119	I, 30
pīv	I, 595	I, 194	phaṇ	I, 873	I, 556
puṭ	VI, 74	VI, 71	phal	I, 549	I, 162
puḍ	VI, 90		phal	I, 563	I, 173
puṇ	VI, 43	VI, 44	phull	I, 565	I, 175
puth	IV, 12	IV, 9	phel	I, 575	I, 179
punth	I, 45	I, 6	bad	I, 52	I, 12
pur	VI, 56	VI, 55	bandh	IX, 37	IX, 29

	P.	C.		P.	C.
barph		I, 143	mañc		I, 49
barb	I, 445		maṭh	I, 355	I, 115
bal	I, 893	I, 569	maṇ	I, 475	I, 147
biṭ	I, 339	I, 102	maṇḍ	I, 344	I, 105
bind	I, 65	I, 22	math	I, 901	I, 574
bil	VI, 67	VI, 65	mad	I, 853	
bis	IV, 108	IV, 56	mad	IV, 99	IV, 48
bukk	I, 122	I, 34	manth	I, 43. 47	I, 7
budh	I, 911	I, 584	manth	IX, 40	IX, 31
bus	IV, 110	IV, 58	mabhr	I, 590	I, 190
bṛṁh	I, 772		marb	I, 446	
bṛh	I, 771		marv	I, 609	I, 198
bhañj	VII, 16	VII, 13	mav	I, 630	I, 207
bhaṭ	I, 329	I, 93	mavy	I, 541	I, 158
bhaṭ	I, 817	I, 526	maś	I, 760	I, 247
bhaṇ	I, 474	I, 147	maṣ	I, 723	I, 230
bharv	I, 611	I, 201	mas	IV, 112	IV, 60
bhaṣ	I, 726	I, 231	mah	I, 766	I, 258
bhas	III, 18	III, 8	mā	II, 53	II, 23
bhā	II, 42	II, 14	māṅkṣ	I, 700	I, 220
bhī	III, 2	III, 2	mich	VI, 16	VI, 22
bhī		IX, 26	mid	IV, 133	IV, 78
bhuj	VI, 124	VI, 113	minv	I, 620	I, 203
bhuj	VII, 17	VII, 14	mil	VI, 71	
bhū	I, 1	I, 1	miś	I, 759	I, 247
bhūṣ	I, 712	I, 227	miṣ	I, 730	I, 233
bhṛś	IV, 115	IV, 63	miṣ	VI, 60	VI, 59
bhṛ	IX, 21	IX, 17	mih	I, 1041	I, 304
bhraṁś	IV, 115	IV, 63	mīm	I, 496	I, 155
bhraṇ	I, 479	I, 147	mīl	I, 550	I, 163
bhram	I, 903	I, 576	mīv	I, 596	I, 194
bhram	IV, 96	IV, 45	muj	I, 269	I, 80
bhrī	IX, 34		muñj	I, 270	I, 80
bhruḍ		VI, 87	muṭ	I, 346	
makh	I, 136	I, 38	muṭ	VI, 81	VI, 78
maṅkh	I, 137		muṇ	VI, 44	VI, 45
maṅg	I, 157	I, 38	muṇṭ		I, 107
maṅgh	I, 173		muṇḍ	I, 348	I, 109
majj	VI, 122	VI, 111	mur	VI, 53	VI, 52

	P.	C.		P.	C.
murch	I, 227	I, 59	raṁh	I, 768	I, 254
murv	I, 606	I, 196	rakṣ	I, 688	I, 213
muṣ		IV, 59	rakh	I, 140	I, 38
muṣ	IX, 58	IX, 46	rag	I, 822	I, 531
mus	IV, 111		raṅkh	I, 141	I, 38
muh	IV, 89	IV, 39	raṅg	I, 153	I, 38
mūl	I, 562	I, 172	raṭ	I, 319	I, 86
mūṣ	I, 707	I, 225	raṭh	I, 357	
mṛkṣ	I, 694		raṇ	I, 472	I, 147
mṛj	II, 57	II, 26	raṇ	I, 832	I, 535
mṛḍ	VI, 38	VI, 40	raṇv	I, 627	I, 205
mṛḍ	IX, 44	IX, 34	rad	I, 54	I, 14
mṛṇ	VI, 41	VI, 42	radh	IV, 84	IV, 34
mṛd	IX, 43	IX, 33	rap	I, 428	I, 138
mṛś	VI, 131	VI, 119	raph	I, 440	I, 143
mṛṣ	I, 739	I, 237	ramph	I, 441	I, 143
mṝ	IX, 22	IX, 15	ras	I, 745	I, 240
meṭ		I, 84	rah	I, 767	I, 253
mnā	I, 976	I, 278	rā	II, 48	II, 19
mrakṣ		I, 217	rākh	I, 126	I, 36
mruc	I, 210	I, 49	rādh	IV, 71	IV, 22
mruñc	I, 208	I, 49	rādh	V, 16	V, 17
mreḍ	I, 313		ri	V, 29	
mluc	I, 211	I, 49	ri	VI, 111	VI, 101
mluñc	I, 209	I, 49	riṅg	I, 164	I, 38
mlech	I, 220	I, 53	riṇv	I, 626	I, 205
mleṭ	I, 312	I, 84	riph	VI, 23	
mlai	I, 953	I, 261	riś	VI, 126	VI, 115
yabh	I, 1029	I, 293	riṣ	I, 725	I, 230
yam	I, 1033	I, 296	rī	IX, 30	IX, 23
yas	IV, 101	IV, 50	ru	II, 24	II, 10
yā	II, 40	II, 13	ruj	VI, 123	VI, 112
yu	II, 23	II, 6	ruṭh	I, 359	I, 118
yuṅg	I, 167	I, 39	ruṇṭ	I, 349	I, 111
yuch	I, 229	I, 61	ruṇṭh	I, 368	I, 123
yudh		I, 585	rud	II, 58	II, 28
yup	IV, 124	IV, 73	rup	IV, 125	IV, 73
yūṣ	I, 711	I, 230	ruś	VI, 126	VI, 115
yauṭ	I, 311	I, 83	ruṣ	I, 724	I, 230

	P.	C.		P.	C.
ruṣ	IV, 120	IV, 68	lubh	VI, 22	VI, 28
ruh	I, 912	I, 586	lumb	I, 454	
rai	I, 958	I, 266	loḍ	I, 379	
roḍ	I, 378		lauḍ		I, 130
rauḍ	I, 377	I, 129	vakṣ	I, 693	I, 216
lakh	I, 142	I, 38	vakh	I, 134	I, 38
lag	I, 823	I, 532	vaṅkh	I, 135	
laṅkh	I, 143	I, 38	vaṅg	I, 156	I, 38
laṅg	I, 154	I, 38	vac	II, 54	II, 27
laṅgh		I, 41	vaj	I, 271	I, 81
lach	I, 221	I, 54	vañc	I, 204	I, 49
laj	I, 257	I, 77	vaṭ	I, 322	I, 89
lañj	I, 258	I, 77	vaṭ	I, 816	I, 526
laṭ	I, 320	I, 87	vaṭh	I, 354	I, 114
laḍ	I, 381	I, 132	vaṇ	I, 473	I, 147
lap	I, 429	I, 138	vaṇṭ		I, 110
larb	I, 444		vad	I, 1058	I,637
las	I, 746	I, 242	van	I, 490. 491	I, 153
lā	II, 49	II, 19	van	I, 841	
lākh	I, 127	I, 36	vabhr	I, 589	I, 190
lāj	I, 259	I, 77	vam	I, 902	I, 575
lāñch	I, 222	I, 54	valg	I, 152	I, 38
lāñj	I, 260	I, 77	vaś		I, 248
likh	VI, 72	VI, 69	vaś	II, 70	II, 3
liṅg	I, 165	I, 38	vaṣ	I, 722	I, 230
liś	VI, 127	VI, 116	vas	I, 1054	I, 636
lī	IX, 31	IX, 24	vas	IV, 105	IV, 53
luñc	I, 202	I, 48	vā	II, 41	II, 12
luṭ	I, 336	I, 99	vāṅkṣ	I, 699	I, 220
luṭ	IV, 113	IV, 61	vāñch	I, 223	I, 55
luṭ	VI, 87	VI, 82	vich	VI, 129	VI, 116
luṭh	I, 360	I, 118	vij	VII, 23	
luḍ		VI, 85	viṭ	I, 338	I, 101
luṇṭ	I, 350	I, 111	vid	II, 55	II, 24
luṇṭh	I, 366	I, 122	vidh	VI, 36	VI, 38
luṇṭh	I, 369	I, 123	vil	VI, 66	
lunth	I, 46	I, 6	viś	VI, 130	VI, 118
lup	IV, 126	IV, 73	viṣ	I, 729	I, 233
lubh	IV, 128	IV, 74	viṣ	IX, 54	IX, 43

	P.	C.
vī	II, 39	II, 12
vuṅg	I, 169	I, 39
vṛṁh		I, 255
vṛj	VII, 24	VII, 19
vṛś	IV, 116	IV, 64
vṛṣ	I, 738	I, 236
vṛh		I, 255. 256
vṛh	VI, 57	VI, 56
vṝ	IX, 20	
vel	I, 568	I, 178
vell	I, 573	
vai	I, 969	I, 271
vyac	VI, 12	VI, 18
vyadh	IV, 72	IV, 23
vyuṣ	IV, 7	
vyuṣ	IV, 106	IV, 54
vraj	I, 272	I, 81
vraṇ	I, 478	I, 147
vraśc	VI, 11	VI, 17
vrī	IX, 33	IX, 25
vrīḍ	IV, 18	IV, 14
vruḍ	VI, 99	VI, 87
vlaṅg		I, 38
vlī	IX, 32	IX, 23
śaṁs	I, 764	I, 251
śak	V, 15	V, 15
śaṭ	I, 321	I, 88
śaṭh	I, 363	I, 120
śaṇ	I, 834	
śad	I, 908	I, 581
śad	VI, 134	VI, 121
śam	IV, 92	IV, 42
śarb	I, 450	I, 143
śarv	I, 616	I, 201
śal	I, 896	I, 185. 572
śav	I, 761	
śaś	I, 762	I, 249
śaṣ	I, 721	
śas	I, 763	I, 250
śākh	I, 130	I, 37
śās	II, 66	II, 35
śiṅgh	I, 174	I, 43
śiṭ	I, 325	I, 91
śil	VI, 70	VI, 68
śill		I, 177
śiṣ	I, 718	I, 230
śiṣ	VII, 14	VII, 11
śīl	I, 556	I, 166
śu		I, 287
śuk		I, 33
śuc	I, 198	I, 44
śucy	I, 546	I, 161
śuṭh	I, 364	
śuṇṭh	I, 367	I, 121
śudh	IV, 82	IV, 32
śun	VI, 46	VI, 39
śundh	I, 74	I, 29
śubh	I, 459	
śubh	VI, 33	VI, 35
śumbh	I, 460	I, 146
śumbh	VI, 33	VI, 35
śuṣ	IV, 74	IV, 25
śūl	I, 559	I, 169
śūṣ	I, 710	
śṝ	IX, 18	IX, 15
śel	I, 576	I, 178
śai	I, 966	
śo	IV, 37	IV, 18
śoṇ	I, 483	I, 149
śauṭ	I, 310	I, 82
ścyut	I, 41	I, 5
śnath		I, 536
śmīl	I, 551	
śraṅg	I, 160	I, 38
śraṇ	I, 835	
śrath	I, 836	
śranth	IX, 39	IX, 30
śram	IV, 95	IV, 44

	P.	C.		P.	C.
śrā	I, 848	I, 542	sil	VI, 70	VI, 68
śrā	II, 44	II, 16	siv	IV, 2	IV, 2. 3
śriv		IV, 3	siṭ	I, 326	I, 91
śriṣ	I, 733	I, 235	su	I, 988	I, 288
śru	I, 989	V, 16	su	II, 32	
śrai	I, 967	I, 270	sur	VI, 50	VI, 49
śroṇ	I, 484	I, 150	suh	IV, 21	IV, 16
ślaṅg	I, 162	I, 38	sū	VI, 115	VI, 104
ślākh	I, 131	I, 37	sūrkṣ	I, 697	I, 219
śliṣ	I, 734	I, 235	sūrkṣm		I, 159
śliṣ	IV, 77	IV, 28	sūrkṣy	I, 542	
śloṇ	I, 485		sūṣ		I, 226
śval	I, 582		sṛ	I, 982	I, 283
śvall	I, 583	I, 185	sṛ	III, 17	III, 7
śvas	II, 60	II, 30	sṛj	VI, 121	VI, 110
śvi	I, 1059	I, 638	sṛp	I, 1032	I, 295
ṣṭhiv	I, 592	I, 191	sṛbh	I, 457	I, 142
ṣṭhiv	IV, 4	IV, 4	sṛmbh	I, 458	I, 142
sag	I, 826	I, 533	sel		I, 178
sagh	V, 21	V, 18	sai	I, 963	I, 269
sac		I, 140	so	IV, 39	IV, 20
sajj	I, 217	I, 51	skand	I, 1028	I, 292
sañj	I, 1036	I, 299	skhal	I, 577	I, 180
saṭ	I, 335	I, 98	stak	I, 819	I, 529
sad	I, 907	I, 580	stan	I, 489	I, 153
sad	VI, 133	VI, 120	stam	I, 883	I, 560
san	I, 492	I, 154	stik		V, 18
sap	I, 427		stim	IV, 17	IV, 13
sam	I, 882	I, 560	stīm	IV, 17	IV, 13
sarj	I, 243	I, 65	stūp		IV, 70
sarb	I, 451	I, 143	stṛkṣ	I, 691	I, 215
sarv	I, 617		stṛh	VI, 58	VI, 57
sal	I, 580		stai	I, 970	I, 272
sas	II, 69	II, 2	styai	I, 959	I, 267
sādh		IV, 22	sthag	I, 827	I, 533
sādh	V, 17	V, 17	sthal	I, 889	I, 565
sidh	I, 48	I, 8	sthā	I, 975	I, 277
sidh	I, 49	I, 9	sthuḍ	VI, 94	
sidh	IV, 83	IV, 33	snā	II, 43	II, 15

	P.	C.		P.	C.
snih	IV, 91	IV, 41	hary	I, 547	I, 160
snu	II, 29	II, 9	hal	I, 890	I, 566
snus	IV, 5		has	I, 757	I, 245
snuh	IV, 90	IV, 40	hā	III, 8	III, 5
spṛ	V, 13	V, 13	hi	V, 11	V, 11
spṛś	VI, 128	VI, 117	hiṁs	VII, 19	VII, 15
sphaṭ		I, 112	hinv	I, 622	I, 204
sphuṭ	I, 352	I, 112	hil	VI, 69	VI, 67
sphuṭ	VI, 80	VI, 77	hu	III, 1	III, 1
sphuḍ	VI, 97	VI, 87	huḍ	I, 375	
sphur	VI, 95	VI, 88	huḍ		VI, 76
sphurch	I, 228	I, 60	hurch	I, 226	I, 58
sphul	VI, 96	VI, 89	hul	I, 897	I, 572
sphūrj	I, 254	I, 74	hūḍ	I, 375	I, 128
smīl	I, 552	I, 163	hṛ	III, 15	
smṛ	I, 845	I, 539	hṛṣ	I, 741	I, 239
smṛ	I, 980	I, 265	hṛṣ	IV, 119	IV, 67
smṛ	V, 13		heṭh		I, 103
syam	I, 878	I, 559	heḍ	I, 815	I, 525
sriv	IV, 3		hoḍ	I, 376	
sru	I, 987	I, 287	hauḍ		I, 128
srai		I, 270	hmal	I, 844	I, 538
svan	I, 879	I, 559	hrag	I, 824	I, 533
svap	II, 59	II, 29	hraṣ		I, 240
svid	IV, 79	IV, 29	hras	I, 743	
svṛ	I, 979	I, 281	hrī	III, 3	III, 3
haṭ	I, 334	I, 97	hrīch	I, 225	I, 57
haṭh	I, 358	I, 117	hlag	I, 825	I, 533
han	II, 2	II, 4	hlaṣ		I, 240
hamm	I, 495		hlas	I, 744	
hamy		I, 155	hval	I, 843	I, 538
hay	I, 545	I, 160	hvṛ	I, 978	I, 280.

Ātmanepadinaḥ.

	P.	C.		P.	C.
aṁh	I, 666	I, 464	aṇ	IV, 66	
aṅk	I, 87	I, 340	aṇṭh	I, 280	I, 371
aṅgh	I, 109	I, 347	amb	I, 403	I, 402
aṭṭ	I, 273	I, 365	ay	I, 503	I, 424

	P.	C.
artha	X, 357	
aś	V, 18	V, 24
aśva	X, 394	X, 105
ās	II, 11	II, 41
āhvara	X, 394	X, 105
i	II, 37	II, 52
indh	VII, 11	VII, 21
ī	IV, 35	IV, 93
īkṣ	I, 641	I, 448
īj	I, 196	I, 362
īḍ	II, 9	II, 39
īr	II, 8	II, 38
īś	II, 10	II, 40
iṣ	I, 642	I, 449
īh	I, 663	I, 462
u	I, 1001	I, 477
urd	I, 20	I, 321
ūy	I, 512	I, 426
ūh	I, 679	I, 470
ṛj	I, 189	I, 362
ṛñj	I, 190	I, 363
ej	I, 192	I, 364
eṭh	I, 286	I, 375
edh	I, 2	I, 306
eṣ	I, 649	I, 454
kaṁs	II, 14	II, 44
kak	I, 90	I, 343
kaṅk	I, 94	I, 346
kac	I, 181	I, 356
kañc	I, 182	I, 357
kaṇṭh	I, 283	I, 373
kaṇḍ	I, 302	I, 389
katth	I, 37	I, 332
kand	I, 809	I, 520
kab	I, 405	I, 404
kam	I, 470	I, 423
kamp	I, 400	I, 401
kal	I, 526	I, 436
kall	I, 527	I, 437
kāñc	I, 183	
kāś	I, 678	I, 456
kāś	IV, 53	IV, 105
kās	I, 654	I, 457
ku	I, 999	I, 477
ku	VI, 108	VI, 95
kuk	I, 91	I, 344
kuṭṭ	X, 162	
kuṇḍ	I, 289	I, 378
kuts	X, 158	
kurd	I, 21	I, 322
kusma	X, 171	
kuha	X, 353	
kūṭ	X, 162	
kūṇ	X, 149	
kṛp	I, 799	I, 512
kep	I, 392	I, 398
keb		I, 399
kev		I, 439
knūy	I, 514	I, 428
krand	I, 810	I, 520
krap	I, 808	I, 519
kland	I, 811	I, 520
klind	I, 15	I, 317
kliś	IV, 52a	IV, 104
klīb	I, 406	I, 405
kleś	I, 638	I, 445
kṣañj	I, 806	I, 518
kṣam	I, 469	I, 422
kṣīb	I, 407	I, 406
kṣubh	I, 787	I, 503
kṣmāy	I, 515	I, 429
kṣvid		I, 498
khaṇḍ	I, 303	I, 390
khid	IV, 61	IV, 108
khid	VII, 12	VII, 22
khurd	I, 22	I, 322
gandh	X, 145	
garva	X, 359	

	P.	C.
garh	I, 667	I, 465
gal	X, 160	
galbh	I, 419	I, 414
galh	I, 668	I, 465
gā	I, 998	I, 476
gādh	I, 4	I, 308
gāloḍ	X, 394	X, 105
gāh	I, 680	I, 471
gu	I, 997	I, 475
gup	I, 1019	I, 488
gur	VI, 103	VI, 94
gurd	I, 23	I, 322
gūr	IV, 46	IV, 100
gūr	X, 155	
gṝ	X, 167	
gṛh	I, 681	I, 472
gṛha	X, 351	
gep	I, 393	I, 398
gev	I, 531	I, 439
geṣ	I, 645	
goṣṭ	I, 276	I, 368
grath		I, 331
granth	I, 36	
gras	I, 661	I, 461
glas	I, 662	I, 461
glep	I, 390	I, 396
glep	I, 394	I, 398
glev	I, 532	I, 439
gleṣ		I, 452
ghaṭ	I, 800	I, 513
ghaṭṭ	I, 278	I, 369
ghiṇṇ	I, 461	I, 417
ghu	I, 1000	I, 477
ghuṁṣ	I, 682	
ghuṭ	I, 782	I, 500
ghuṇ	I, 464	I, 418
ghuṇṇ	I, 462	I, 417
ghuṣ		I, 473
ghūr	IV, 47	IV, 100

	P.	C.
ghūrṇ	I, 465	I, 418
ghṛṇṇ	I, 463	I, 417
ṅu	I, 1002	I, 477
cak	I, 93	I, 345
cakṣ	II, 7	II, 37
caṇḍ	I, 298	I, 385
cay	I, 507	I, 424
cit	X, 135	
cībh	I, 409	I, 408
cūr	IV, 50	IV, 101
ceṣṭ	I, 275	I, 367
cyu	I, 1004	I, 478
chyu		I, 478
jan	IV, 41	IV, 95
jambh	I, 415	I, 411
juṭ	I, 32	I, 328
juṣ	VI, 8	VI, 98
jūr	IV, 48	IV, 99
jṛmbh	I, 416	I, 411
jeṣ	I, 647	I, 454
jeh	I, 675	I, 468
jyu	I, 1005	I, 478
jhyu		I, 478
ṭik	I, 103	I, 346
ṭīk	I, 104	I, 346
ḍap	X, 138	
ḍip	X, 138	
ḍṝ	I, 1017	I, 487
ḍī	IV, 27	IV, 85
ḍhauk	I, 98	I, 346
taṇḍ	I, 300	I, 387
tantr	X, 139	
tap	IV, 51	IV, 102
tay	I, 508	I, 424
tarj	X, 142	
tāy	I, 518	I, 431
tij	I, 1020	I, 489
tip	I, 385	I, 395
tuṇḍ	I, 295	I, 382

	P.	C.
tubh	I, 789	I, 504
tūṇ	X, 150	
tūr	IV, 44	IV, 98
tep	I, 386. 389	I, 395
tev	I, 528	I, 438
traṅk	I, 97	I, 346
trap	I, 399	I, 400
truṭ	X, 159	
trai	I, 1014	I, 484
trauk	I, 99	I, 346
tvar	I, 812	I, 521
daṁś	X, 136	
daṁs	X, 137	
dakṣ	I, 639	I, 446
dakṣ	I, 807	I, 518
dad	I, 17	I, 319
dadh	I, 8	I, 310
day	I, 510	I, 425
div	X, 166	
dī	IV, 26	IV, 84
dīkṣ	I, 640	I, 447
dīdhī	II, 67	II, 53
dīp	IV, 42	IV, 96
dū	IV, 25	IV, 83
dṛ	VI, 118	VI, 107
de	I, 1011	I, 481
dev	I, 529	I, 438
dyut	I, 777	I, 496
drāgh	I, 117	I, 350
drāḍ	I, 307	I, 393
drāh	I, 677	I, 469
drek	I, 78	I, 336
dhikṣ	I, 634	I, 441
dhī	IV, 28	IV, 86
dhukṣ	I, 633	I, 441
dhūr	IV, 45	IV, 100
dhṛ	I, 1009	I, 479
dhṛ	VI, 119	VI, 108
dhrāḍ	I, 308	I, 393
dhrek	I, 79	I, 336
dhvaṁs	I, 791. 793	I, 506
nabh	I, 788	I, 504
nay	I, 509	I, 424
nas	I, 658	I, 458
nāth	I, 7	I, 329
nādh	I, 6	I, 329
nās	I, 656	I, 457
niṁs	II, 15	II, 45
niñj	II, 16	II, 46
niṣk	X, 147	
neṣ	I, 648	I, 454
pañc	I, 187	I, 360
paṇ	I, 466	I, 420
paṇḍ	I, 301	I, 388
pad	IV, 60	IV, 107
pada	X, 350	
pan	I, 467	I, 419
pay	I, 505	
pard	I, 29	I, 326
piñj	II, 18	
piṇḍ	I, 293	I, 377
pī	IV, 33	IV, 92
puccha	X, 395	
pū	I, 1015	I, 485
pūy	I, 513	I, 427
pūr	IV, 43	IV, 97
pṛ	VI, 109	VI, 96
pṛc	II, 20	II, 49
pṛth		I, 515
peb		I, 399
pev	I, 533	I, 439
pyāy	I, 517	I, 430
pyai	I, 1013	I, 483
prath	I, 802	I, 515
pras	I, 803	
prī	IV, 36	IV, 94
pru	I, 1006	I, 478
preṣ	I, 650	

	P.	C.
plih	I, 673	
plīh		I, 467
plu	I, 1007	I, 478
baṁh	I, 664	I, 463
badh	I, 1022	I, 491
barh	I, 669	I, 466
balh	I, 670	I, 466
bast	X, 144	
bāḍ	I, 306	I, 392
bādh	I, 5	I, 309
bāh	I, 676	I, 468
budh	IV, 63	IV, 110
bhaṇḍ	I, 292	I, 380
bhand	I, 12	I, 314
bharts	X, 143	
bhal	I, 524	I, 435
bhal	X, 161	
bhall	I, 525	I, 435
bhām	I, 468	I, 421
bhāṣ	I, 643	I, 450
bhās	I, 655	I, 456
bhikṣ	I, 637	I, 444
bhuṇḍ		I, 383
bhū	X, 300	
bhṛj	I, 191	I, 363
bhyas	I, 659	I, 459
bhraṁś		I, 505
bhraṁs	I, 792	
bhrāj	I, 194	I, 364
bhrāj	I, 875	I, 558
bhrāś	I, 876	I, 558
bhrūṇ	X, 151	
bhrej	I, 193	I, 364
bhlāś	I, 877	I, 558
maṁh	I, 665	I, 463
maṅk	I, 89	I, 342
maṅgh	I, 111. 112	I, 348
mac	I, 184	I, 359
mañc	I, 186	I, 358
manṭh	I, 282	I, 373
maṇḍ	I, 291	I, 379
mad	X, 165	
man	IV, 67	IV, 113
man	VIII, 9	VIII, 9
man	X, 169	
mantr	X, 140	
mand	I, 13	I, 315
may	I, 506	I, 424
mal	I, 522	I, 434
mall	I, 523	I, 434
mask	I, 102	I, 346
mā	III, 6	III, 20
mā	IV, 34	
mān	I, 1021	I, 490
mid	I, 779	I, 498
mī	IV, 29	IV, 87
muñc	I, 185	I, 359
munṭh	I, 284	I, 374
muṇḍ	I, 294	I, 381
mud	I, 16	I, 318
mū	I, 1016	I, 486
mṛ	VI, 110	VI, 97
mṛga	X, 352	
mṛd		I, 516
me	I, 1010	I, 480
mep	I, 395	
meb		I, 399
mev		I, 439
mrad	I, 804	I, 516
mlev	I, 535	I, 439
yakṣ	X, 153	
yat	I, 30	I, 327
yu	X, 170	
yuj	IV, 68	IV, 114
yut	I, 31	I, 328
yudh	IV, 64	IV, 111
yeṣ	I, 646	I, 453
raṅgh	I, 107	I, 346

	P.	C.		P.	C.
rabh	I, 1023	I, 492	vaṇḍ	I, 290	I, 379
ram	I, 906	I, 579	van	VIII, 8	VIII, 8
ramb	I, 401	I, 403	vand	I, 11	I, 313
ray	I, 511	I, 424	vay	I, 504	I, 424
rāgh	I, 113	I, 349	varc	I, 175	I, 352
rās	I, 657	I, 457	varṣ	I, 644	
rī	IV, 30	IV, 88	varh	I, 671	
ru	I, 1008	I, 478	val	I, 520	I, 433
ruc	I, 781	I, 499	valbh	I, 418	I, 413
ruṭ	I, 783	I, 501	vall	I, 521	
rudh	IV, 65	IV, 112	valh	I, 672	
rek	I, 80	I, 337	vas	II, 13	II, 43
rej		I, 364	vask	I, 101	I, 346
rep	I, 396		vāvṛt		IV, 103
reb		I, 399	vāś	IV, 54	IV, 106
rebh	I, 410	I, 409	vij	VI, 9	VI, 99
rev	I, 540	I, 440	vith	I, 33	I, 329
reṣ	I, 651	I, 455	vid	IV, 62	IV, 109
lakṣ	X, 157		vid	VII, 13	VII, 23
laṅgh	I, 108	I, 346	vid	X, 168	
laj	VI, 10	VI, 100	viṣk	X, 146	
lajj	VI, 10	VI, 100	vīra	X, 355	
labh	I, 1024	I, 493	vṛ	IX, 38	IX, 48
lamb	I, 402. 440	I, 403	vṛk	I, 92	I, 344
lal	X, 148		vṛkṣ	I, 635	I, 442
lāgh	I, 114	I, 349	vṛj	II, 19	II, 48
liś	IV, 70	IV, 117	vṛt	I, 795	I, 508
lī	IV, 31	IV, 89	vṛt	IV, 52	
luj		IV, 116	vṛdh	I, 796	I, 509
luṭ	I, 784	I, 501	vṛṣ	X, 164	
luṭh	I, 785		veth	I, 34	I, 329
lep	I, 397		vep	I, 391	I, 397
lok	I, 76	I, 334	vevī	II, 68	II, 54
loc	I, 177	I, 353	veṣṭ	I, 274	I, 366
loṣṭ	I, 277	I, 368	veh	I, 674	I, 468
vaṅk	I, 88. 95	I, 341	vyath	I, 801	I, 514
vaṅgh	I, 110	I, 347	vrī	IV, 32	IV, 90
vañc	X, 163		śaṁs	I, 660	I, 460
vaṇṭh	I, 281	I, 372	śaṅk	I, 86	I, 339

	P.	C.
śac	I, 178	
śañc		I, 355
śaṭh	X, 152	
śaṇḍ	I, 299	I, 386
śam	X, 156	
śal	I, 519	I, 432
śalbh	I, 417	I, 412
śāḍ	I, 309	
śās	II, 12	II, 42
śikṣ	I, 636	I, 443
śiñj	II, 17	II, 47
śī	II, 22	II, 51
śīk	I, 75	I, 333
śībh	I, 408	I, 407
śubh	I, 786	I, 502
śūr	IV, 49	IV, 100
śūra	X, 354	
śṛdh	I, 797	I, 510
śev		I, 439
śyai	I, 1012	I, 482
śrak		I, 338
śraṅk	I, 84	
śranth	I, 35	I, 330
śrambh	I, 420	I, 415
ślak		I, 338
ślaṅk	I, 85	
ślāgh	I, 118	I, 351
ślāḍ		I, 394
ślok	I, 77	I, 335
śvaṅk	I, 96	I, 346
śvac	I, 179	
śvañc	I, 180	I, 355
śvit	I, 778	I, 497
śvind	I, 10	I, 312
śveta	X, 394	X, 105
ṣvaṣk	I, 100	
ṣvask		I, 346
sac	I, 176	I, 354
sattra	X, 358	

	P.	C.
sah	I, 905	I, 578
sū	II, 21	II, 50
sū	IV, 24	IV, 82
sūd	I, 25	I, 323
sṛj	IV, 69	IV, 115
sek	I, 81	I, 338
sev	I, 530	I, 439
skambh	I, 414	I, 410
skund	I, 9	I, 311
skhad	I, 805	I, 517
stambh	I, 413	I, 410
stigh	V, 19	V, 25
stip	I, 387	
stuc	I, 188	I, 361
stubh	I, 421	I, 416
step	I, 388	I, 395
sthūla	X, 356	
spand	I, 14	I, 316
spardh	I, 3	I, 307
sparś		I, 451
spaś	X, 141	
sphāy	I, 516	I, 430
sphuṭ	I, 279	I, 370
sphuṇḍ		I, 384
smi	I, 996	I, 474
syand	I, 798	I, 511
syam	X, 154	
sraṁs	I, 790	I, 505
sraṅk	I, 83	
srambh	I, 794	I, 507
srek	I, 82	I, 338
svañj	I, 1025	I, 494
svad	I, 18	I, 320
svard	I, 19	I, 320
svād	I, 28	I, 320
svid	I, 780	I, 498
had	I, 1026	I, 495
hā	III, 7	III, 21
hiṇḍ	I, 287	I, 376

	P.	C.		P.	C.
huṇḍ	I, 288. 296	I, 377	hnu	II, 72	II, 55
heṭh	I, 285	I, 375	hrād	I, 26	I, 324
heḍ	I, 304		hreṣ		I, 454
heṣ	I, 652	I, 457	hlād	I, 27	I, 325.
hoḍ	I, 305	I, 391			

Ubhayapadinaḥ.

	P.	C.		P.	C.
aṁsa	X, 371		kala	X, 319	X, 85
aṅka	X, 382		kaṣ		I, 612
aṅga	X, 382		kīṭ	X, 99	
añc	I, 915	I, 590	kuṁś	X, 225	
añc	X, 198		kuṁs	X, 223	
aṭṭ	X, 25	X, 14	kuṭṭ	X, 23	X, 12
andha	X, 380		kuṇa	X, 347	
am	X, 180		kuṇḍ	X, 45	
ark	X, 102		kundr	X, 6	X, 6
arc	X, 266		kup	X, 239	
arj	X, 186		kumāra	X, 331	
artha		X, 100	kumb	X, 113	
ard	X, 285		kuha		X, 98
arh	X, 192		kūṭa	X, 344	X, 22
as	I, 934	I, 608	kṛ	V, 7	V, 7
āp	X, 295		kṛ	VIII, 10	VIII, 7
il	X, 119		kṛp	X, 208	
īḍ	X, 129		kṛpa	X, 323	
īr	X, 268		kṛṣ	VI, 6	VI, 6
udhras	X, 202		kṝ	IX, 15	IX, 11
ūna	X, 342	X, 70	kṝt	X, 111	X, 62
ūrj	X, 16	X, 11	knū	IX, 10	
ūrṇu	II, 30	II, 60	knūy		IX, 7
ṛṇ	VIII, 5	VIII, 4	krand	X, 188	
olaṇḍ	X, 9	X, 9	krī	IX, 1	IX, 1
kaṇ	X, 175		kṣañj	X, 79	X, 57
kaṇṭh	X, 303	X, 74	kṣaṇ	VIII, 3	VIII, 3
kaṇḍ	X, 44	X, 32	kṣapa	X, 392	
kattra	X, 367		kṣamp	X, 78	X, 56
katha	X, 307	X, 78	kṣal	X, 57	X, 43
kal	X, 64		kṣiṇ	VIII, 4	

	P.	C.		P.	C.
kṣip	VI, 5	VI, 5	cal	X, 68	
kṣud	VII, 6	VII, 6	caṣ	I, 938	I, 611
kṣoṭa	X, 329		cah	X, 83	
khaṭṭ	X, 89	X, 16	caha	X, 320	
khaḍ	X, 44	X, 31	cāy	I, 929	I, 609
khaṇḍ	X, 44	X, 31	ci	V, 5	V, 5
khan	I, 927	I, 602	ci	X, 86	
khuṇḍ	X, 47		citra	X, 370	
kheṭa	X, 328		cint	X, 2	X, 2
gaj	X, 106		cīk	X, 284	
gaṇa	X, 309	X, 80	cīv	I, 928	I, 603
gada	X, 314	X, 83	cīv	X, 234	
garva		X, 101	cukk	X, 56	X, 42
garh	X, 301		cuṭ	X, 72	X, 52
gaveṣa	X, 337	X, 90	cuṭṭ	X, 24	
guṇa	X, 347		cuṇṭ	X, 117	
guṇḍ	X, 46		cud	X, 53	X, 36
gup	X, 231		cund		I, 600
gurd	X, 126		cumb	X, 92	
guh	I, 944	I, 617	cur	X, 1	X, 1
gṛha		X, 96	cul	X, 62	X, 49
goma	X, 330		cūrṇ	X, 18. 100	
granth	X, 282. 294		cyu	X, 206	
gras	X, 209		chad	X, 290	X, 72
grah	IX, 61	IX, 14	chand	X, 41	X, 28
grāma	X, 346		chamb		X, 55
ghaṭ	X, 183. 226		chard	X, 51	
ghaṭṭ	X, 87	X, 15	chaṣ	I, 939	
ghaṇṭ	X, 227		chid	VII, 3	VII, 3
ghuṣ	X, 187	X, 69	chidra	X, 378	
ghṛ	X, 108		chṛd	VII, 8	VII, 8
ghṛṇ	VIII, 7	VIII, 6	chṛd	X, 277	
cakk	X, 56	X, 42	cheda	X, 388	
caṭ	X, 181		jaṁs	X, 128	
cat	I, 918	I, 593	jambh	X, 176	
cad	I, 918	I, 593	jal	X, 10	
camp	X, 77		jas	X, 130. 178	
car	X, 205		juḍ	X, 105	X, 59
carc	X, 172	X, 67	juṣ	X, 291	

	P.	C.
jṛ	X, 272	
jñap	X, 81	
jñā	X, 193	X, 40
jhaṣ	I, 940	I, 613
ṭaṅk	X, 97	
ḍip	X, 133	
taṁs	X, 190	
taḍ	X, 43	X, 30
tan	VIII, 1	VIII, 1
tan	X, 296	
tantr		X, 65
tap	X, 275	
tark	X, 240	
tal	X, 58	X, 44
tij	X, 100	X, 21
til	X, 67	
tīra	X, 364	
tuñj	X, 30. 215	X, 20
tuttha	X, 392	
tud	VI, 1	VI, 1
tumb	X, 115	
tul	X, 59	X, 45
tṛṇ	VIII, 6	VIII, 5
tṛd	VII, 9	VII, 9
tṛp	X, 276	
traṁs	X, 221	
tras	X, 201	
tviṣ	I, 1050	I, 629
daṁś	X, 224	
daṇḍa	X, 381	
dal	X, 211	
dā	III, 9	III, 18
dān	I, 1043	I, 623
dāś	I, 931	I, 606
dās	I, 942	I, 615
div	X, 185	
diś	VI, 3	VI, 3
dih	II, 5	II, 58
duḥkha	X, 384	

	P.	C.
dul	X, 60	X, 46
duh	II, 4	II, 57
dṛbh	X, 278. 279	
drū	IX, 11	
dviṣ	II, 3	II, 56
dhakk	X, 55	X, 41
dhā	III, 10	III, 19
dhāv	I, 632	I, 589
dhu	V, 9	
dhu		V, 9
dhū	IX, 17	IX, 13
dhū	X, 292	
dhūp	X, 232	
dhus	X, 98	
dhṛ	I, 948	I, 621
dhṛṣ	X, 306	X, 77
dhvana	X, 343	X, 94
nakk	X, 54	X, 41
naṭ	X, 12	X, 23
nad	X, 238	
nah	IV, 57	IV, 120
nij	III, 11	III, 15
nid	I, 921	I, 596
nivāsa	X, 339	X, 92
nī	I, 950	I, 622
nud	VI, 2	VI, 2
ned	I, 921	I, 596
paṁs	X, 74	X, 54
pakṣ	X, 17	
pac	I, 1045	I, 625
pañc	X, 109	X, 60
paṭ	X, 212	
paṭa	X, 311	
paṇḍ	X, 74	
pata	X, 315	
panth	X, 39	X, 26
parṇa	X, 392	
palyūla	X, 335	
paś	X, 179	

	P.	C.
paṣa	X, 316	
pāra	X, 363	
pāl	X, 69	X, 50
piṁs	X, 222	
picc		X, 27
pich	X, 40	
piñj	X, 31. 217	X, 20
piṇḍ	X, 131	
pis	X, 32	
pīḍ	X, 11	X, 10
puṁs	X, 95	
puṭ	X, 213	
puṭa	X, 365	
puṭṭ	X, 24	X, 13
puth	X, 235	
pul	X, 61	X, 48
puṣ	X, 210	
pust	X, 52	
pū	IX, 12	IX, 8
pūj	X, 101	X, 58
pur	X, 261	
pūrv	X, 127	
pul	X, 94	
pṛc	X, 265	
pṛth	X, 20	
pṛ	X, 15	
prath	X, 19	
prī	IX, 2	IX, 2
prī	X, 293	
proth	I, 919	I, 594
badh	X, 14	
barh	X, 123. 229	
bal	X, 85	
balh	X, 230	
baṣka	X, 369	
bil	X, 66	
bukk	X, 173	
budh	I, 924	I, 599
bund	I, 925	

	P.	C.
bust	X, 52	X, 35
bṛṁh	X, 228	
brū	II, 35	II, 62
brūs	X, 122	
bhakṣ	X, 22	I, 614
bhaj	I, 1047	I, 626
bhaj	X, 194	
bhañj	X, 219	
bhaṇḍ	X, 50	X, 34
bhāja	X, 340	X, 93
bhāma	X, 326	
bhid	VII, 2	VII, 2
bhū	X, 207	
bhūṣ	X, 190	
bhṛ	I, 946	I, 620
bhṛ	III, 5	III, 19
bheṣ	I, 932	I, 607
bhrajj	VI, 4	VI, 4
bhreṣ	I, 933	
bhlakṣ	I, 941	
bhleṣ	I, 933	
maṇḍ	X, 49	
mantr		X, 64
maha	X, 321	X, 86
mān	X, 299	X, 68
mārg	X, 302	X, 73
mārj	X, 107	
māh	I, 943	I, 616
mi	V, 4	V, 4
miñj	X, 216	
mid	I, 920	I, 597
mid		X, 8
mind	X, 8	
mil	VI, 135	VI, 7
miśra	X, 375	X, 102
mī	IX, 4	IX, 4
mī	X, 281	
muc	VI, 136	VI, 8
muc	X, 203	

	P.	C.
muṭ	X, 73	X, 53
mud	X, 200	
must	X, 88	
mūtra	X, 361	
mūl	X, 63	
mṛga		X, 97
mṛj	X, 304	X, 75
mṛdh	I, 923	I, 598
mṛṣ	IV, 55	IV, 118
mṛṣ	X, 305	X, 76
med	I, 920	I, 597
medh	I, 920	I, 595
mokṣ	X, 191	
mrakṣ	X, 120	
mlech	X, 121	
yaj	I, 1051	I, 630
yat	X, 196	
yantr	X, 3	X, 3
yam	X, 82	
yāc	I, 916	I, 591
yu	IX, 9	IX, 5
yuj	VII, 7	VII, 7
yuj	X, 264	
rak	X, 197	
raca	X, 318	X, 84
rañj	I, 1048	I, 627
rañj	IV, 58	IV, 121
rasa	X, 385	
rah	X, 84	
raha	X, 312	X, 82
rāj	I, 874	I, 557
ric	VII, 4	VII, 4
ric	X, 273	
ruj	X, 262	
rudh	VII, 1	VII, 1
ruṣ	X, 132	
rūkṣa	X, 362	
rūpa	X, 387	
reṭ	I, 917	I, 592

	P.	C.
lakṣ	X, 5	X, 5
lag	X, 197	
laṅgh	X, 220	
laja	X, 374	
laḍ	X, 7	X, 7
lap		X, 63
lal		X, 66
laṣ	I, 937	I, 610
las	X, 189	
lābha	X, 389	
liṅg	X, 199	
lip	VI, 139	VI, 11
lih	II, 6	II, 59
lī	X, 269	
luñj	X, 218	
luṭ	X, 214	
luṇṭ		X, 18
luṇṭh	X, 27	
lup	VI, 137	VI, 9
lumb	X, 114	
lū	IX, 13	IX, 9
lūṣ	X, 70	X, 51
lok	X, 236	X, 5
loc	X, 237	
vac	X, 298	
vaṭa	X, 311. 372	
vaṇṭ	X, 48	
vaṇḍ		X, 33
vad	X, 297	
vand		X, 37
vap	I, 1052	I, 631
vara	X, 308	X, 79
varṇ	X, 18	
varṇa	X, 391	
vardh	X, 112	
valk	X, 35	X, 24
vas	X, 204	
vasa	X, 392	
vah	I, 1053	I, 632

	P.	C.
vāta	X, 336	
vāsa	X, 338	X, 91
vic	VII, 5	VII, 5
vich	X, 233	
vij	III, 12	III, 16
vid	VI, 138	VI, 10
vid		X, 38
vil	X, 65	
viṣ	III, 13	III, 17
viṣka	X, 392	
vṛ	V, 8	V, 8
vṛ	X, 271	
vṛj	X, 270	X, 47
vṛt	X, 241	
vṛdh	X, 242	
vṝ	IX, 16	IX, 12
ve	I, 1055	I, 633
veṇ	I, 926	I, 601
vela	X, 334	
vyap		X, 22
vyay	I, 930	I, 605
vyaya	X, 386	
vye	I, 1056	I, 634
vraj	X, 75	
vraṇa	X, 390	
śak	IV, 78	IV, 118
śaṭh	X, 28	
śaṭha	X, 310	X, 81
śap	I, 1049	I, 628
śap	IV, 59	IV, 122
śabd	X, 174	
śān	I, 1044	I, 624
śi	V, 3	V, 3
śiṣ	X, 274	
śīk	X, 283	
śīla	X, 332	X, 88
śuc	IV, 56	IV, 119
śuṭh	X, 103	
śuṇṭh	X, 104	

	P.	C.
śundh	X, 289	
śulk	X, 76	
śulb	X, 71	
śṛdh	I, 922	I, 598
śṛdh	X, 195	
śraṇ	X, 42	X, 29
śrath	X, 13. 280	
śratha	X, 324	
śranth	X, 294	
śrā		X, 39
śri	I, 945	I, 618
śrī	IX, 3	IX, 3
śliṣ	X, 38	
śvaṭh	X, 29	X, 19
śvaṭha	X, 310	X, 81
śvabhr	X, 80	
śvart	X, 80	
śvalk	X, 34	X, 24
saṁketa	X, 345	
saṁgrāma	X, 376	X, 71
sac	I, 1046	
saṭṭ	X, 90	X, 17
sad	X, 288	
san	VIII, 2	VIII, 2
sabhāja	X, 341	
samb	X, 21	
sah	X, 267	
sāntv	X, 33	
sāma	X, 333	X, 89
sāra	X, 322	
si	V, 2	V, 2
si	IX, 5	IX, 5
sic	VI, 140	VI, 12
su	V, 1	V, 1
sukha	X, 383	
suṭṭ	X, 26	
sūca	X, 327	X, 61
sūd	X, 177	
sūtra	X, 360	

	P.	C.
sku	IX, 6	IX, 6
stana	X, 313	X, 83
stu	II, 34	II, 61
stūp	X, 134	
stṛ	V, 6	V, 6
stṝ	IX, 14	IX, 10
stena	X, 349	X, 95
stoma	X, 377	
sthūla		X, 99
snih	X, 36	
spaś	I, 936	I, 609
spṛha	X, 325	X, 87
sphiṭ		X, 25
sphiṭṭ	X, 91	
sphuṭ	X, 182	
sphuṇḍ	X, 4	X, 4
smiṭ	X, 37	
svad	X, 263	
svara	X, 317	
svād	X, 263	
han	X, 184	
hiṁs	X, 286	
hikk	I, 914	I, 588
hṛ	I, 947	I, 619
hlap	X, 116	
hve	I, 1057	I, 635.

Nachwort.

Im ersten Teil meiner 'Einführung in die indische einheimische Sprachwissenschaft' (SdHA 1919, 4) habe ich auf S. 7—9 einige Gründe angeführt, die mir für die Verfasserschaft des Yogasūtra durch den Bhāṣyakāra Patañjali zu sprechen schienen, also mit andern Worten für die Identität der beiden Patañjali und damit gegen H. Jacobis spätere Ansetzung des Yogasūtra. Demgegenüber hat Jacobi kürzlich in der Deutschen Literaturzeitung 1921, S. 723/4 an seiner Auffassung festgehalten und sie durch einige weitere, wie er meint, entscheidende Punkte gestützt. Ich benütze die sich bietende Gelegenheit, um einiges zur weiteren Klärung des Falles beizutragen.

Jacobi legt in dem Wort *yogānuśāsana* den Nachdruck auf das Präfix *anu*, das er im Sinne von 'nach', von zeitlicher Posteriorität faßt, und meint, das Yogasūtra werde damit bezeichnet 'als Darstellung einer schon bekannten Lehre, wie es auch das Mahābhāṣya ist'. Das steht im Widerspruch zu der weiterhin geäußerten Annahme, die Worte *atha śabdānuśāsanam — atha yogānuśāsanam* gehörten nicht zum Sūtra, sondern als Überschrift dem Bhāṣya an. 'Es besteht also nur eine Beziehung des Yogabhāṣya, nicht des Yogasūtra, zum Mahābhāṣya, woraus über das Verhältnis der beiden Patañjalis zueinander nichts zu entnehmen ist'. Dieselben Worte, die nach dem ersten Satze beweisen sollen, daß die Zitate bei Māgha und Umāsvāti nicht aus Patañjali zu stammen brauchen, gehören nach dem zweiten dem Patañjali gar nicht an!

Läßt sich aber diese Auffassung von *anuśāsana* halten? Daß es nicht die allgemeine ist, zeigt ein Blick auf die Artikel *anuśāsana* und *śās* + *anu* im PW und die dort zitierten Stellen. Man beachte auch, daß im Dhātupāṭha *anuśiṣṭi* als Bedeutung der einfachen Wurzel *śās* angesetzt ist. Zu unsrer Stelle aber vgl.

die Yogavṛtti: *anuśiṣyate vyākhyāyate lakṣaṇasvarūpabhedopāyaphalair yena tad anuśāsanam. anu* bezeichnet in diesem Wort eben nicht zeitlich 'nach' (eine Bedeutung, die es überhaupt sehr selten hat), sondern räumlich (den Unterricht, der) einer bestimmten Bahn folgt (*anur lakṣaṇe*), die methodisch geordnete Lehre, weshalb *śabda-, liṅga-, yoga-anuśāsanam* recht eigentlich die Titel des Lehrbuchs dieser Wissenschaften sind, ohne den von Jacobi angenommenen Nebensinn. Candragomin nennt seine Grammatik ähnlich *śabdalakṣaṇam*. Die Worte *Atha śabdānuśāsanam* am Anfang des Mahābhāṣya sind Überschrift und Anfang von Panini's grammatischem Werk (von dem der Sutrapāṭha nur den Hauptteil bildet), stehen daher mit Recht auch am Anfang von Böhtlingks Panini-Ausgabe (1887), und werden sowohl in der Kāśikā Vṛtti wie im Mahābhāṣya erläutert. Das Mahābhāṣya hingegen ist kein selbständiges Werk, sondern ein kritischer Kommentar in erster Linie zu Kātyāyana's Vārttika, in zweiter auch zu Panini's Sūtra, und bezeichnet sich daher in den Unterschriften immer nur als *vyākaraṇa-mahābhāṣya*. Und ebenso verhält es sich mit den Worten *Atha yogānuśāsanam*, sie sind der Anfang des Yogaśāstra und des Yogasūtra zugleich und werden ebenfalls sowohl in der Vṛtti (s. o.) wie im Bhāṣya kommentiert.

Wenn nun schon Gauḍapāda um 700 n. Chr. (über die Identität des Sāṁkhya- mit dem Vedānta-Lehrer dieses Namens s. Garbe Sā. Ph.² S. 87) im Kommentar zu Sāṁkhya-Kārikā 23 zwei Sūtras aus Patañjali's Yogasūtra (II, 30 und 32) zitiert und Patañjali obendrein als Verfasser nennt, so werden wir auch kein Bedenken tragen, in der Aufzählung der fünf *vṛtti* bei Śaṅkara zu V.S. II, 4, 12 ein Zitat aus Yogasūtra I, 6 anzuerkennen, wenn es auch, weil in den Satz hineingezogen, mit *nāma* statt mit *iti* schließt. Wird doch auch Yogasūtra II, 44 von Śaṅkara zitiert (als Smṛti, vgl. Deussen, S. d. V., S. 40)! Dagegen braucht der als Zitat aus dem Yogaśāstra (nicht Yogasūtra) angeführte Satz zu V. S. II, 1, 3: *atha tattvadarśanopāyo yogaḥ* 'nun ist der Yoga ein Mittel zum Schauen des Absoluten', kein Stück des Sūtrapāṭha zu sein, geschweige dessen Anfang, sondern kann aus einem alten Kommentar des Y. S. stammen, da ja *atha* nicht nur in der Überschrift, sondern auch innerhalb der Diskussion verwendet wird. Aus diesem Satze läßt sich also wohl nicht schließen, daß Patañjali 'bis ins 9. Jh. noch nicht als einzige oder auch nur als eine bedeutende Autorität für den Yoga galt', um so weniger, als Vācaspatimiśra (um

850) den Yoga-Lehrer P. schon als Ṛṣi (*natvā Patañjalim ṛṣim*) verehrt! Damit hoffe ich diese Bedenken Jacobis zerstreut zu haben.

Das Werk von Woods: The Yoga-System of Patañjali war mir 1918 nicht zugänglich. Welche Tragkraft die von ihm aus Vergleich der Lehren gezogenen scharfsinnigen Argumente in §§ 3 und 4 der Introduction besitzen, vermag ich nicht zu entscheiden. Goldstückers Pāṇini, worin mit größtem Scharfsinn ein Gebäude errichtet wird, von dem seither kaum ein Stein auf dem andern geblieben ist, bleibt für mein persönliches Urteil ein warnendes Zeugnis dafür, wie solche Gründe trügen können. Auf S. XIII finde ich folgenden Satz: The Yoga-bhāṣya (about A. D. 650 to 850) makes no statement as to the authorship of the yoga-sūtras, unless the benedictory verse at the beginning be regarded as valid proof that Patañjali wrote the sūtras. Ist dies kein gültiger Beweis? Die Echtheit der Strophe ist nicht bestritten; sie bezieht sich deutlich auf den wunderlichen Mythus, daß der Verfasser des Yogasūtra eine Inkarnation des Nāga Śeṣa sei; Vācaspatimiśra, der Kommentator des Yogabhāṣya giebt in seiner Einleitungsstrophe (s. o.) auch den Namen Patañjali und nennt ihn Ṛṣi, ebenso wie Bhartṛhari zwei Jahrhunderte früher den Grammatiker Patañjali als Ṛṣi bezeichnet oder wie Kalidasa den sagenhaften Vālmīki. Ich habe Kātantra S. 7 dargetan, daß die Vorstellung von der Inkarnation Patañjali's mit der Kapila's in Zusammenhang steht, also zunächst nur für den Philosophen P. gilt, aber man muß doch weiter fragen: wie kam der Verfasser des Yogasūtra als einziger Sūtrakṛt zu dieser göttlichen Ehre, wenn er eben nur dieses Werkchens Verfasser war und nicht auch der des hochberühmten Vyākarana-Mahābhāṣya, das, zeitweilig fast verschollen, neuerdings durch Candragomin und Bhartṛhari der wissenschaftlichen Welt wiedergewonnen und zu neuem Glanze gebracht war? Und wenn das Yogasūtra so jung ist, wie Jacobi annimmt (nach 450), konnte da zufällige Namensgleichheit zur Identifizierung hinreichen, und die Erinnerung an den wirklichen Verfasser so schnell entschwinden? Giebt es dafür eine Analogie in der indischen Literaturgeschichte?

Ich möchte nach allem jetzt mit größerer Zuversicht als früher den Satz aufstellen: Patañjali der Grammatiker, um 150 v. Chr., ist auch Verfasser des Yogasūtra; ihm folgt zunächst Pañcaśikha, der Autor des alten verlorenen Sāṁkhyasūtra, den Garbe (Sā. Ph.[2] S. 70) um den Beginn unsrer Zeitrechnung setzt, darauf, wenn

Jacobi's Datierung im übrigen zutrifft (worüber ich mir kein Urteil erlaube), zwischen 200 und 500 die übrigen.

Auf den letzten Punkt Jacobis, der sich mit dem Sarva-Siddhānta-Saṁgraha beschäftigt, näher einzugehen, würde den mir hier zur Verfügung stehenden Raum erheblich überschreiten. Es läßt sich mit einer an Gewißheit grenzenden Wahrscheinlichkeit dartun, daß dieses Werk auf den großen Śaṅkarācārya selbst zurückgeht, wenn auch vielleicht das letzte Kapitel einige Zusätze und Spuren von Überarbeitung zeigt. Ob und wann sich Gelegenheit findet, diesen Nachweis zu veröffentlichen, steht freilich dahin.



